GNOSTIC IDEAS ON THE FALL AND SALVATION

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I. INTRODUCTION

In the past Gnosticism was known only from the works of Christian heresiologists, e.g., the Adversus Haereses of Irenaeus, the Elenchos

(= Philosophoumena = Refutatio Omnium Haeresium) ascribed to Hippolytus, the De Praescriptione Haereticorum and Adversus Valentinianos of Tertullian, the Excerpta ex Theodoto from the Stromateis of Clement of Alexandria, the fragments of Heracleon in Origen's Commentary on John, parts of the Historica Ecclesiastica of Eusebius and the Panarion of Epiphanius. Apart from these polemical writings, there was the occasional Gnostic work, such as the Codex Askewianus (dating from the 5th century and since 1785 in the British Museum), which contains the Pistis Sophia (a popular work which provides only a confused picture and can serve as but a poor representative of the Gnostic systems) [1]). Other Gnostic works are the Codex Brucianus, containing the two Books of Jeû [2]) and the Codex Berolinensis 8502 [3]). This last manuscript contains the Gospel of Mary, a version of the Apocryphon of John and the Sophia Jesu Christi. Of the three, the second can be said to be the most important, and has quite possible served as one of Irenaeus' sources. Further, it includes the main themes of Gnostic teaching. The sources mentioned above exist only in Coptic, in either the Sahidic or Sub-achmimic dialect and are presumably renderings of Greek originals.

In 1945 near the town of Nag Hammadi, about 100 km. north of Luxor, Egypt, some fellahin discovered an earthenware pot, which, upon closer inspection, was found to contain some 13 codices [4]). As a result of this sensational discovery, the number of Gnostic manuscripts is considerably enlarged. The forty-nine writings, arranged in these thirteen codices and totalling about 1000 pages, for the most

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1) C. Schmidt, Pistis Sophia, Hauniae, 1925; W. C. Till, Koptische-gnostische Schriften, I. Band, 1954.

2) C. Schmidt, Gnostische Schriften in koptischer Sprache aus dem Codex Brucianus herausgegeben, übersetzt und bearbeitet, Leipzig, 1892; T.U., n.F., VIII, 1, 2.

3) W. C. Till, Die gnostischen Schriften des koptischen Papyrus Berolinensis 8502, Berlin, 1955.

4) Jean Doresse, Une bibliothèque gnostique copte sur papyrus, Bibliotheca Orientalis VI, Leiden, 1949, pp. 102-104; J. Doresse, Les livres secrets des gnostiques d'Égypte I, Paris, 1958; H. Ch. Puech, Les nouveaux écrits gnostiques découverts en Haute-Égypte, in Coptic Studies in honour of W. E. Crum, Boston, 1950, pp. 91-154; W. C. van Unnik, Evangelien aus dem Nilsand, Frankfurt am Main, 1959; Bibliography, Acta Orientalia XXIV, 3-4, 1959; M. Krause, Der koptische Handschriftenfund bei Nag Hammadi, Umfang und Inhalt, Mitteilungen des Deutschen Archäologischen Instituts Abteilung Kairo, Band XVIII, 1962, pp. 121-132.

part, are very well preserved. With some of the codices the decorated leather binding is still intact. The largest number of the texts are now in the Coptic Museum in Old Cairo, where they have been placed between plexiglass, in order to insure their preservation. This work has been done under the supervision of Dr. Pahor Labib, Director of the museum.

Parts of two of the codices have already been published [5]). One of the codices eventually found its way into the Jung Institute in Zürich, and is therefore known as the Codex Jung [6]). Twenty-three sheets of this codex are still in Cairo and have been published in the photographic edition cited above. Of the Codex Jung itself, only the Evangelium Veritatis has so far been published [7]) whose theme is the imparting of knowledge concerning the Father by Logos-Saviour to all those who do not yet know him. This work belongs to the school of Valentinus. Of the Gospel of Thomas, there has, so far, appeared only a 'stop gap' edition-text and translation [8]); though a fuller edition, complete with commentary, is in preparation. This 'Gospel' is a collection of 114 logia of Christ, "preserved by Thomas", some of which were already known from the New Testament, while others are of a decidedly Gnostic character. Those logia which have parallels in the N.T. are of extreme importance for N.T. text-criticism.

Translations have already appeared, at the hands of H. M. Schenke, of some of the manuscripts in Labib's edition [9]). The treatment of several works has been undertaken; P. Labib and M. Krause are concerned with the various "editions" of the Apocryphon of John.

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5) Dr. Pahor Labib, Coptic Gnostic Papyri in the Coptic Museum at Old Cairo, Vol. I, Cairo, 1956.

6) H. Ch. Puech, G. Quispel, Der Codex Jung, in Neue Zürcher Zeitung, 15. Nov. 1953, Sonntagsausgabe, No. 2708(46), Blatt 4; H. Ch. Puech, G. Quispel, Les écrits gnostiques du Codex Jung, Vigiliae Christianae VIII, 1954, pp. 1-51.

7) Evangelium Veritatis ediderunt M. Malinine, H. Ch. Puech, G. Quispel, Zürich, 1956, abbreviation E.V.; W. C. Till, Die Kairener Seiten des 'Evangeliums der Wahrheit', Orientalia, Vol. 28, pp. 170-185, Roma, 1959.

8) A. Guillaumont, H. Ch. Puech, G. Quispel, W. C. Till, Yassah ᶜAbd Al Masīh, The Gospel of Thomas, Leiden, 1959.

9) Das Wesen der Archonten, Theol. Literaturzeitung 83, Berlin, 1958, Columns 661-670, abbreviation W.A.; Das Evangelium nach Philippus, Theol. Literaturzeitung 84, Berlin, 1959, Columns 1-26; Vom Ursprung der Welt. Eine titellose gnostische Abhandlung aus dem Fund von Nag Hammadi, Theol. Literaturzeitung 84, Berlin, 1959, Columns 243-256, abbreviation U.W.

A. Böhlig intends to publish the "Titleless Work", of which only the beginning is found in Labib's edition, i.e. pp. 145-158, though it extends to p. 175 [10]). An international committee is also at work upon the publication of the Codex Jung, from which the Epistle to Rheginos concerning the Resurrection and the Apocryphon of James are to appear first.

An important writing of the Codex Jung is the so called Fourth Treatise, of which a part is to be found in Cairo [11]). It occupies pp. 51-134 of the Codex, there being some pages missing from the conclusion [12]). This work contains the whole of the Valentinian thought-world, beginning with a description of the Transcendent God and ending with the ἀποκατάστασις.. The notion of the three classes of men, viz. pneumatics, psychics and hylics, is fully dealt with. One can only regret that there are many disturbing lacunae and that the Coptic seems not always to be pure, which renders translation more difficult. Amongst others, we propose in this article to make use of material from this yet unpublished source. Finally, one might add that the dialect of many of the writings of the Codex Jung has a sub-achmimic strain.

II. The gnostic system

Our sub-title, though necessary, is a mistaken one. It is impossible to speak of *the* Gnostic System, as though it were a unity in itself. On the contrary, there are various systems, which are quite considerably

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10) A. Böhlig, Urzeit und Endzeit in einem titellosen gnostischen Werk aus Nag Hammadi, Wiss. Zeitschrift der Martin Luther-Universität, Halle-Wittenberg, 1961, Columns 1065-1079; A. Böhlig, Religionsgeschichtliche Probleme aus einer Schrift von Nag Hammadi, idem, Columns 1325-1328, Oct. 1961. After this article had been finished the following publications of texts and translations have been edited: A. Böhlig, Pahor Labib, Die Koptisch-Gnostische Schrift ohne Titel, aus Codex II von Nag Hammadi, Deutsche Akademie der Wissenschaften zu Berlin, Institut für Orientforschung, Nr. 58, Berlin 1962; M. Krause, Pahor Labib, Die drei Versionen des Apokryphon des Johannes im Koptischen Museum zu Alt-Kairo, Wiesbaden, 1960, Abhandlungen des Deutschen Archäologischen Instituts, Abteilung Kairo, Koptische Reihe, Band I. The quotations from the Apocryphon of John, and from the U.W. in the present article should be compared with these two editions.

11) Labib's edition pp. 3, 4, 7, 8, 11-46.

12) H. Ch. Puech, G. Quispel, Le quatrième écrit gnostique du Codex Jung, Vigiliae Christianae IX, 1955, pp. 65-102.

at variance with each other: not even the codices of Nag Hammadi belong all to one school.

We shall be able to present a full analysis of the Nag Hammadi texts, only when all have been published and translated. On the other hand, whenever we speak about *the* Gnostic System, then we are concerned with those points of contact which underlie all the systems, even though the propagators of the individual systems may have chosen to present these points in their own particular way. As an introduction, it would seem most advisable to offer the general framework of Gnostic ideas into which we can best put their theories of fall and salvation. For this, most information is drawn from the teaching of the Valentinian school.

Gnosticism offered a pessimistic view of the world. As opposed to Neo-Platonism, which saw the cosmos as a well-ordered whole, the Gnostic Schools taught that the world was controlled by heimarmene — a place of imprisonment, whose nature was opposed to God's, in which man forced to live out his exile from reality. Many a Gnostic writing opens with a description of the transcendent Father — a theodicy, in that responsibility for the evil within the world is in no way attributed to the highest God. The creation of the world is always ascribed to inferior powers, or to their leader, the Archigenitor or Demiurge. Greek writings also know of this inferior Creator God but portray him in a more favourable light. According to the Gnostics, however, the Demiurge is an evil power who owes his existence to a 'Fall' from the higher world. The Demiurge and his companion rulers of this world intrude themselves between the highest God and mankind to deny contact between the two.

Around God there is a number of heavenly beings, aeons, forming the Pleroma of the Father, as is shown by their names, e.g., Aletheia, Nous, Logos, etc. But these aeons are equally heavenly prototypes of 'phenomena' within the human world, e.g., Anthropos and Ecclesia. Sagnard refers to this 'trait' as "*exemplarisme inversé*" [13]). According to the tenets of Gnosticism the heavenly is a prototype of the earthly, while the reverse is obviously the case. The aeon Ecclesia is formed by analogy with the Church on earth, the community of spiritual men.

13) F. M. M. Sagnard, La Gnose Valentinienne et le Témoignage de Saint Irénée, Études de Philosophie Médiévale, XXXVI, Paris, 1947, further quoted as "Sagnard". See for the present quotation p. 244.

The last-created of the aeons, Sophia, high-handedly tries to rise to the Highest Light; but, as a result, is driven out of the Pleroma. Through her passion she brings forth Jaldabaoth the Demiurge, who, owing his origin to perversity, is himself an evil power. He then begins to create according to his own desires, opposing himself to the Father with the words of the Creator in the O.T.: "There is no other God but me". Man's lot, therefore, seems an extremely unhappy one; even Adam, created from the stuff of this earth, belongs to the lower realm of perishable beings.

Sophia, discontent with the outcome of her mistake, appeals to the Father on high for help. Thereafter, without the cognizance of the Demiurge, a spiritual element is implanted in man, the potentiality for his deliverance. The supra-natural Christ unites himself with the earthly Jesus to act as mediator of the 'knowledge' concerning the Father, deliverance, man's proper being, and true destiny. Whoever takes this Gnosis to himself is 'safe'.

The Gnostics naturally had great difficulty in realizing the combination of the heavenly Christ with the earthly, and therefore perishable Jesus. The result was Docetism. The explanation offered was that either "Jesus-Christ" had no real body in the earthly sense, or that before dying on the cross "Christ" freed himself of "Jesus" and returned to heaven.

The destiny of man is symbolized by the aeon-pair, Anthropos-Ecclesia. Man stems from heaven and must return thither. The heavenly man can be likened to Christ, the nature of both being the same. Whenever Christ descends from heaven, is united with man on earth, and then returns whence He came, He lays open the way for man to follow Him. He is the *Saved-Saviour.*

Contemporary psychology can also be said to have had an influence on Gnostic thought, e.g., the threefold nature of man, i.e., spirit, soul and flesh. The threefold nature is projected into the cosmic sphere. Man is a microcosm of the universe, and the universe is a macro-anthropos. There are the pneumatic, hylic and intermediate psychic spheres, the latter having the same nature as the Demiurge. Further, there are pneumatic, psychic and hylic men. The first are assured of salvation by reason of the essential community of their nature with that of the Pleroma. The hylic are destined for damnation, while the way is open for the psychic to choose either heaven or hell. Yet, in

a sense, they can never fully attain to the heavenly joys of the pneumatic, and can only expect to spend eternity within the portals of the Pleroma, the eighth heaven.

Determinism is a characteristic of Gnosticism, the fate of both pneumatic and hylic being predetermined. The psychics alone can choose: they are the ordinary members of the Church, an organisation which is both pointless and unnecessary for the Gnostic, and come to their place of rest in the Ogdoad through good works.

In eschatological matters Gnosticism is cyclic, as opposed to Christianity which is linear. Beginning and ending are one: the ἀποκατάστασις is a return to original oneness. With reference to the concepts of unity-plurality, there is a definite concurrence with Neo-Platonism [14]). The Father is the One, το Ἕν of Plotinus. The All, by which sometimes the Pleroma is meant, sometimes the whole of creation, is a plurality. Plurality is an inferior grade of being, as is the division of mankind into sexes contrary to the nature of the asexual or bi-sexual Father. In the completion, *consummatio,* the female element of mankind will return to its original male nature. That the aeons are sexually distinguishable, and exist in pairs, συζγία , is also indicative of a lower order. The primordial god unites within himself both male and female elements. The religion of Ancient Egypt also knew of primordial gods, which were both Father and Mother at one and the same time.

In the case of some Gnostic schools, the depreciation of matter led to ascetism in personal morality. Consequently, the Gnostic was urged to sublimate his adulterous and passionate lusts (ἐπιθυμία and πάθος) as a preparation for entry into the Bridal-Chamber (νυμφών), the heavenly marriage of the Gnostic with his angel, and the marriage of Sophia with Christ. As man's pneuma rises to heaven it leaves behind both flesh and psyche. This phenomenon can also be expressed in terms of the "swallowing-up" of flesh and psyche in the nature of the pneuma.

Man's aim therefore is to escape from his imprisonment within this world by rising above his material environment. Sophia is the self-projection, upon the heavenly sphere, of the man who calls out

14) J. Zandee, The terminology of Plotinus and of some Gnostic writings, mainly the Fourth Treatise of the Jung Codex, Uitgaven van het Nederlands Historisch-Archaeologisch Instituut te Istanbul, Vol. XI, Istanbul, 1961, p. 14.

of the depths to God for deliverance. Salvation-deliverance, in a sense, can be entered upon via the sacraments. There is a relationship between Baptism and spiritual resurrection, or rebirth, of the Gnostic. It is in this cadre that the Bridal-Chamber of the Gospel of Philip should be understood, in that somehow the marriage of the psyche with her heavenly self is thereby represented.

"In the world, but not of the world" was the Gnostic motto. As a 'pneumatic' the Gnostic is superior to the archons, the rulers of the seven planets; and, in pursuance of his heavenly destiny, he stands outside the cosmic principle of astrological determination.

The pattern of Gnostic thought was undoubtedly woven from many and varied strands. But Gnosticism, as we know it, is the Christianizing type[15]). Salvation through "knowledge" is Christian: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou has sent" (John 17 : 3). As in the N.T., "to know" is more than "intellectual acknowledgment", the σοφία of the philosophers; it is participation, existence in a common life. This usage of "to know" (γιγνώσκειν) is nearer to that of the O.T. (yåḏa^{c}), and a similar notion of knowledge = salvation is met in the Egyptian Book of the Dead. Here whoever knows the efficacious spells is saved, since he becomes endowed with the force of the words of the spells. So, if the dead man *identifies* himself as a traveller in the sun-god's boat, this becomes reality. In Gnosticism also "knowledge" is not "insight" alone but has a special connotation which, like other traits of Gnostic teaching, is reminiscent of the thought of S. Paul and S. John.

But, in addition to the biblical influences, there are others which originate in contemporary syncretism, Jewish apocalyptic, Orphism and other Eastern religions. Neo-Platonism has also made its contribution, e.g., that the earthly is a reflection of a heavenly prototype. A better understanding of the phenomenon of Gnosticism lies in further research into its roots in contemporary religions and philosophy. Here then, there is still a broad field for co-operation between scholars in the varied branches of the History of Religions, to work towards the solution of this most vexing problem.

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15) S. Pétrement, La notion de gnosticisme, Rev. de Métaphysique et de Morale, 1960, pp. 385-421.

Leaving aside the complexities of Gnostic origins, we can state that in the systems themselves soteriology takes pride of place, and that if we proceed along this line, we shall come to the core of essential 'Gnosis'.

III. Deficiency

1. *The Transcendent God*

Many a Gnostic writing opens with a description of the transcendent God. He is the unknown God who surpasses all understanding. This idea of God serves at the same time as a theodicy. The God who is exalted above the world cannot be held responsible for the evil in the world beneath. In this way, however, the Gnostic was forced to conclusions other than those he intended. Through overemphasis on the transcendence of God, He came to be regarded as the ultimate cause of the defects of creation. According to Gnostic ideas, sin is ignorance and salvation is the imparting of true knowledge concerning God. But the basis of ignorance lies in God himself, since by virtue of his nature He is unknowable. What proceeds from God is of an inferior type, and it can therefore neither contact nor know him. The further from the source of light, the blacker is the darkness of ignorance in which the creature lives.

"This unthinkable, unutterable, who cannot be grasped" (4th Treatise 55. 13). "Who thinks himself, who sees himself, who names himself" (ibid. 55. 17). "He is raised above all knowledge, and He is above all comprehension and all glory" (ibid. 55. 20). "For this one is unknowable in his nature" (ibid. 55. 27). "He is unthinkable in any thought, unseeable in any thing, unutterable in any word, untouchable by any hand. It is He alone who knows himself, even as He is" (ibid. 54. 35): "since He is for himself alone understanding, since He is for himself alone eye, since He is for himself alone mouth" (ibid. 55. 5). "No creature and no one can understand (νοεῖν) Him" (A.J. 24. 19) [16]). The term used for the "unknowableness" of God also designates "ignorance" concerning Him, the property of the faulty creature (Coptic *atsown*; ἀγνοεῖν). The lack of knowledge is in no

16) A. J., abbreviation for "Apocryphon of John", quoted from Till's edition of Papyrus Berolinensis 8502 with number of page of the manuscript and line on page.

way the fault of man; it is inherent within his tragic position. The aeons have a twofold character. They are the first beings who proceed from the Father, his powers and attributes (δύναμις, ἀρετή), and so belong to the transcendent world. Only Νοῦς, or Ἔννοια, the first of aeons who stands nearest to the Father and represents his self-consciousness, knows him (Irenaeus, Adv. Haer. 1. 2. 1). The remaining aeons, products of God himself and prototype of man the creature, know him not.

Nous desired to pass on his knowledge to the other aeons but was restrained by Silence (Σιγή) (Sagnard, p. 258). "For, although they (i.e. the aeons) are in Him (i.e. the Father), they do not know Him" (E.V. 27. 22). "The Depth (i.e. the Father) knew them, yet they could not know the Depth, in which they were, neither could they know themselves" (4th Treatise 60. 19). The same applies to the aeons as to man; lack of knowledge of God is also lack of self knowledge. In this state of affairs it was the Father's intention, in bringing forth incomplete creatures, that they should not pride themselves on their natural knowledge of God, "in order that the aeons might not receive infallibility from the beginning and so raise themselves to the glory (and) to the Father, thinking that they possessed this from themselves" (4th Treatise 62. 20). The aeons were therefore created with a deficiency in order that they might not possess the full knowledge of God from the beginning. "He did not immediately reveal himself to the All (i.e. the Pleroma of Aeons), nor manifest his likeness to those who came out of Him" (ibid. 67. 35). God so planned that the desire for Him should gradually arise among the aeons and that they should proceed to seek Him. "One should not instruct the aeons too soon, even as Nous desired and Silence prevented. That is, in order that the thought and the desire to seek the Father (πόθον ζητήσεως) should arise in the aeons" (Irenaeus, Adv. Haer. I. 2. 1). As creatures, the aeons will be able to learn to know the Father only through the Holy Ghost and through the Son. The creature cannot of itself gain knowledge of God, but must receive it via revelation. The creature can certainly seek for God, but cannot himself find Him. "For the All (i.e. the aeons) sought Him, from whom they had come forth, and the All was in Him (i.e. the Father), the incomprehensible, unthinkable, who surpasses all thought" (E.V. 17. 5). "He (the Son) was a cause of ignorance, but also a begetter of knowledge. For, in

a hidden and incomprehensible wisdom, he has preserved this knowledge to the last, until the All was tired of seeking God, the Father whom none had found by his own wisdom (σοφία) and power" (4th Treatise 126. 7), ... "so that they might receive knowledge from Him through His will" (ibid. 126. 25). The creature mistakenly imagines "that he can himself gain knowledge" (ibid. 126. 29). God leaves the aeons in ignorance of Him so that they may not occupy a higher place than that which is due to them.

According to Basilides God brings ignorance into the world to preserve everything in accordance with its own nature, so that nothing unnatural is desired [17]). "The Logos brought forth the form of man in a state of deficiency. He (i.e. man) was sick, and He (i.e. the Logos) had made it (i.e. the form of man) unable to know and in a state of ignorance" (4th Treatise 105. 11).

A monistic tendency on the part of Gnosticism here takes its revenge. There is, quite certainly, a dualism of good and evil, but that is only relative. It is enclosed within a continuous process that has its origin in the Highest Being. Imperfection must exist, otherwise there would be no opportunity for the process. Were the aeons created in possession of perfect knowledge of God, then the Pleroma would have remained sufficient in itself. Through the innate imperfection of the aeons the whole procedure of fall from and return to the Father becomes possible.

2. *The Extra-Temporal Fall*

The origin of evil lies on the extra-temporal plane of the aeons. They came forth from the Father incomplete. They miss the Father and desire to seek for Him. Yet this search must remain a search; should it become an attempt to reach the Father, then it oversteps the boundaries imposed by the unknowable God. Sophia, the youngest of the aeons, is guilty of this self-empowered search for God. The name "Sophia" already has an undesirable tone in Gnosticism. It is the projection, on the transcendent plane, of man's misdirected philosophy, which high-handedly seeks to mount to the Highest Being, without awaiting the enlightenment of divine revelation. "He (i.e. the Father)

17) H. Leisegang, Die Gnosis, Stuttgart, 1955, p. 226; Kröners Taschenausgabe, No. 32; further quoted as "Leisegang".

is raised above all wisdom" (σοφία) (4th Treatise 55.10). God is ἀνεννόητος (Sagnard, p. 332). "No νοῦς can rationalize Him" (4th Treatise 54.15). God is "the Father, whom none had found by his own wisdom (σοφία)" (4th Treatise 126.13). The wisdom of this world is spoken of in terms of disapproval. It is said of the controversies between Jesus and the Jewish teachers, "Those who were wise in their own heart came to him testing him. But he put them to shame because they were empty" (E.V. 19.21).

Gnosis is completely other than the human wisdom of the philosophers, who conceive themselves to be capable of approaching God by thought. "There are some, my son Rheginos, who wish to learn many things. They have this object when they are involved in questions which lack their solution, and if they are successful in these they think great things within themselves" (Epistle to Rheginos 43.25 sqq.). "Let not the philosopher who is in this world believe that he is one who brings back himself (to God) (ibid. 46.10).

The aeon Sophia, thirtieth and last of the Pleroma, is not so content as her companion aeons, who accept their inferior role. Because of her desire (ἐνθύμησις), her drive (ὁρμή) to comprehend (καταλαβεῖν) the limitless greatness of the Father, she underwent a profound change. This was a passion (πάθος) in both meanings of the word: dissoluteness and suffering. Through reaching further and further forward (ἐκτείνειν), Sophia would eventually have been swallowed up in the sweetness of the Father and would have lost her individuality in the Being of the All; however, she was saved by the special aeon Horos (limit, ὅρος), a power whose function it was to assure and protect the completeness of the aeons outside the unutterable greatness (Irenaeus, Adv. Haer. I.2.1-2). Horos set Sophia outside the Pleroma, stripping her of both 'desire' and 'passion'. These formed the lower Sophia, who is to be distinguished from the higher one of the same name. The inferior Sophia becomes, in turn, the prey of all kinds of passion: sorrow, fear, anxiety and ignorance (ἄγνοια) (Irenaeus, Adv. Haer. I.4.1). We have already seen that this ἄγνοια, which results from the fall of Sophia, was proper to the aeons from creation onward.

The Fourth Treatise of the Codex Jung also describes the fall of Sophia in terms closely resembling those used by Irenaeus. "There

is a limitation (ὅρος) of speech, which is found in the Pleroma, that they (i.e. the aeons) shall be silent over the unlimitlesness(?) of the Father, but shall speak over the desire to comprehend him (*teho* = καταλαβεῖν). It occurred to one of the aeons that he should attempt to grasp the 'unthinkableness', to honour it, and the ineffability of the Father" (4th Treatise 75.13-21). "For this aeon was one of those to whom was given wisdom" (σοφία) (ibid. 75.27). Here Sophia is not yet personified but is rather a facet of the revolutionary aeon. "He assumed the nature of wisdom (σοφία) (of high-handed philosophers!) that he might investigate the hidden order as though it were the fruit of wisdom (as though it were the outcome of man's insight). For the free-will (αὐτεξούσιος), which was brought forth together with the All, was thus a reason for this one (the revolting aeon) to do as he desired, since nothing restrained him" (ibid. 75.32). Free-will here is misused to make a decision against instead of for God. Sophia's fault is that she will inquire into God's incomprehensible being. "He (i.e. the rebellious aeon) formed an idea from an excessive love (ἀγάπη). He went to Him, who sojourned in the sphere of His perfect glory" (ibid. 76.19). "He could not bear to see the light but looked into the depth. He became unsure instead of being of one mind...it is a division..., an unability to know, ignorance...his self elevation and desire to comprehend the Incomprehensible" (4th Treatise 77.18) [18]).

The aeons exist in male-female pairs (συζυγία). According to the Apocryphon of John, Sophia's sin consisted in reproducing without her mate and without the consent of the Holy Ghost. She creates, therefore, entirely arbitrarily and thereby accomplishes what is proper only to the Father of the All (i.e. spontaneous generation without the cooperation of a marriage partner). "Our sister Wisdom, however, by virtue of her nature as an aeon, conceived an idea on her own; and through the thought of the Spirit and the first knowledge she desired to make manifest an image from herself, although the Spirit had not allowed her this nor permitted it, nor had her marriage partner, the male virginal spirit, agreed to it" (A.J., 36.14). "The mother now began to stir herself after she had learned of her shortcoming through

18) This detail, that Sophia comes to disaster because of the depth of the abyss and the Father's unfathomable nature, is also met in Irenaeus, Adv. Haer. 1.2.2; βάθος and βυθός; the latter being a name of the Father.

the fact that her perfection was diminished, since her partner had not agreed with her" (ibid. 44.19). Without her partner Theletos, Sophia is not longer perfect, as is what she alone brings forth.

Mutual strife breaks out among her children. "For that reason they manifested themselves in disobedience and apostasy, nor did they humble themselves before Him, on account of whom they had fallen ill, for they desired to command each other, while their love of vain glory was stronger than their's" (4th Treatise 79.16). They thought themselves to be equal to God; "They thought of themselves as self-made and as beings having no beginning [19]), and that there was no one earlier than them" (ibid. 79.12).

Sophia, according to most Gnostic systems, is the last and the youngest of the aeons. Irenaeus calls her the thirtieth. The Apocryphon of John, however, designates her the last of twelve (34.7, 10). The Fourth Treatise says, in as many words, "For this aeon was a last one when He brought them forth, and he was a son of His greatness" (76.13). Irenaeus informs us that the Gnostics called the evil creator of the world, the son of Sophia, "*extremitatis fructus*" (Sagnard, p. 433). The further away the aeon is from the origin, the weaker it becomes — a notion entirely in accord with the emanation idea. In Neo-Platonism, the One is the centre of light which shines about Him (περίλαμψις). The surrounding spheres, Nous, Psyche, the perceptible world, matter, gradually remove themselves from the light. Matter is darkness and really has no being. In Gnosticism the aeons are emanations (προβολή, *emissio*) from the Father of the All. "The aeons were not cut off from the Father, but He spreads out over them" (4th Treatise 73.24), in the same way as the root spreads above into the trunk and branches (ibid. 74.11). The bringing forth of the aeons, as a process of emanation, is called προβαλεῖν προβολὰς (Irenaeus, Adv. Haer., I.1.2).

There is therefore a type of continuity between the Father and his creation. There is no essential difference between the being of the creator and creature, as there is in Christianity, and even less between good and bad. Together with the process of emanation there is a gradual lessening of the good and a diminishing of being into non-being. Sophia, as the last of the aeons, is on the edge of the Pleroma,

19) Both properties of the unbegotten Father.

is nearest to the lower world, and is therefore the most exposed to the influence of imperfection. Her sin is not a radical break, but results from her position.

3. *The Creation of the World*

The creation of the world is attributed to the fallen aeon, since a direct relationship between the Perfect Father and the defective cosmos is impossible. Between these two stands the Demiurge as creator, known already to Plato, but not regarded by him as the source of evil. The Demiurge creates the visible world after the model of the noetic. Among the Gnostics, the Demiurge is a child of the fallen aeon, Sophia. After Christ has left Sophia, she is stripped of the pneumatic substance (κεκενωμένην τε τῆς πνευματικῆς ὑποστάσεως) (Sagnard, p. 543; Irenaeus, Adv. Haer. I.11.1).

The Demiurge is a being of a lower order made only from the psychic substance, since he results from the passion of Sophia (ἔκ πάθους τῆς ἐπιθυμίας, Exc. ex Theod. 33.3-4, Sagnard p. 543) in hybris, in which she sought the Father. She was divided into a higher and a lower part; the higher preserving its pneumatic character, the lower (Sophia-Prounikos) descending into the terrestrial sphere. From the secondary part of Sophia issues first Jaldabaoth, the Demiurge, and then seven other powers over which he rules (Leisegang, p. 177, following Irenaeus' information on the Ophites). These seven powers originate one from the other. They bear the names of the God of the Old Testament, e.g. Sabaoth, Adonai, Elohim. The Demiurge is likewise equated with the God of the Old Testament.

This occurrence is described in the Apocryphon of John as follows: "Our fellow sister Sophia conceived an idea from herself" (36.16). "Her work became manifest, imperfect and ugly in appearance, since she had made it without her partner" (37.13). "It appeared like a snake and a lion" (37.21). "She drove it away from herself out of those places, that none of the immortals should see it, since she had borne it in ignorance" (38.1). "She named it Jaldabaoth, i.e. the first archon" (38.14). The creator of the world owes his origin to the high-handed conduct of Sophia who creates independently from the Father according to her own desire, an attitude which is proper only to God.

Sophia's unpermitted independence in opposing God becomes also a facet of the nature of the Demiurge (αὐθάδης, W.A. 138.30). The Demiurge is a product of the "ignorance" of Sophia. We have already seen that the aeons, Sophia therefore also, were brought forth in ignorance concerning the Father. In Gnosticism the defectiveness of the Demiurge is ultimately 'derived' from the Father himself; and, there exists a continuity between the defective world and God.

From the Demiurge, as Upper-Archon, come forth the other rulers of the world: "He brought the other powers (ἐξουσία) forth, who stand under him..... after the image of the imperishable aeons" (A.J. 39.6). The Demiurge and his archons are imitations of the Father and his Pleroma. "When the powers revealed themselves from the Archigenitor, the first archon of darkness, from the ignorance of him who produced them, they were named..." (ibid. 40.1). Now there follow again the partly Old Testament names of the archons, e.g. Adonaios, Sabaoth, etc. An untitled work from Nag Hammadi (U.W. 148.1) reproduces the story of this event: "But when Pistis Sophia desired that this deformed being, who possessed no spirit, should assume the type of an image and rule over matter and all its powers, first an archon showed himself from out of the waters, who was like a lion, hermaphrodite, and possessed great power". "The archon Jaldabaoth now is ignorant of the power of Pistis" (ibid. 148.19 sqq.). "Pistis Sophia retired to her light" (ibid. 148.28). Sophia, as an aeon, has always a pneumatic nature, while the Demiurge is devoid of pneuma.

Jaldaboath separates the water from the dry land and is thus identified with the Creator of Genesis (ibid. 149.4), whose words are put in his mouth: "For this reason he had himself called 'the God', becoming disobedient to that being from which he had proceeded" (A.J. 43.3). "He said, 'I am a jealous God and apart from me there is no god'; by which he demonstrated that there is another god, for were there no other, of whom should he be jealous?" (ibid. 44.14). "But he (i.e. Jaldabaoth) rejoiced in his heart and became proud for ever, saying to them: 'I need no one'. He said, 'I am God and there is none apart from me'. When he said this, he sinned against all the immortals" (U.W. 151.9).

Between the higher world and Sophia's arbitrary product there is hung a veil (καταπέτασμα) (W.A. 142.11) which throws a shadow that is matter (ὕλη). "And the figure became a work of matter like

an untimely birth. He assumed the type of a shadow. He became a presumptuous (αὐθάδης) beast in the shape of a lion" (ibid. 142.15). "It was male-female....., because it was taken from matter" (ibid. 142.18). "He became proud and said: 'I am God and there is none beside me'" (ibid. 142.21). The Creator is bound to matter, whence his evil character. The same is true of the rulers of the world, the archons: "See I have taught you concerning the type of the archons, of matter, wherein it was brought forth, their father and their world" (κόσμος) (ibid. 144.15). They belong to the world, which, according to Gnosticism, is but a prison for man. "These are they who rule the world" (κόσμος) (A.J. 42.9).

The writing "The Hypostasis of the Archons" refers to Eph. 6 : 12: "The great apostle said to us concerning the powers (ἐξουσία) of darkness, 'For our fight is not against flesh and blood but against cosmic (κόσμος) powers and the spirits of evil'. I have written this. since you ask about the essence of the powers" (W.A. 134.22). "The greatest of them (Jaldabaoth-Samael), however, is blind" (ibid. 134.27). The archons are the enemies of man, and plan to 'deceive' (ἀπατᾶν) him (Gospel of Philip, 102.18). They plan the Deluge in order to exterminate mankind (W.A. 140.5). The Proto-Archon creates with his fellow-archons the εἱμαρμένη. "They fettered, by means of measures, periods and times, the gods in heaven, the angels, demons and men so that all of them should be bound by them and they themselves become lords over all—an evil and perverse plan" (A.J. 72.4).

According to Gnosticism, the cause of man's distress was to be submitted to the laws of this world. From these he must be redeemed, and Gnosis lifts him out of them. The 'territory' of the archons was localised in the sphere of the fixed stars, which, like a globe, encloses the earth and the lower spheres-ideas taken from astrological notions (Leisegang, p. 354).

Gnostic writings speak of the cosmos in depreciating terms. In its origin it is already a mistake. "The world began with a false step (παράπτωμα). For he who created it desired to create it imperishable and immortal. He (i.e. the Creator) fell and had no share in the hope, for the world was not imperishable nor was its Creator" (Gospel of Philip 123.3). The world originates ultimately from Sophia, the aeon fallen from the Pleroma, and it therefore has no part in the fixed

nature of the Pleroma. "Strong is the system of the Pleroma, small is that which detached itself and became cosmos" (Rheginos, 46.35). "The world is an illusion, rather than the resurrection" (ibid. 48.15).

The Gnostic must escape the world. "Our spirits leave the world before man sins" (Gospel of Philip, 114.22). "This world is eating corpses. Everything that is eaten from it is hated again. Truth is eating life" (ibid. 121.19). The Gnostic's attitude towards life is that of denial of the world; indeed, certain Gnostic tendencies are ascetic. This is met with in the Gospel of Thomas: "Whoever shall find himself, him is the world unworthy" (Logion 111). He, however, who through Gnosis realizes his real Self is free from the world. Like the Gospel of Philip, the Gospel of Thomas associates the world with a corpse: "Whoever has known the world, has found a corpse, and whoever has found a corpse, of him the world is not worthy" (Logion 56). "Whoever has found the world and become rich, let him deny the world" (Logion 110). The Gospel of Thomas is against wealth (Logion 63), as also against trade (Logion 64).

Man, as he comes out of the hands of the Creator, has as little a share in the spirit as the cosmos. He is material and enjoys at best the psychic element. "A voice came to her (Sophia): 'Man exists and the Son of Man' (= the Primeval Man). The first archon Jaldabaoth heard that" (A.J. 47.14). "The Blessed One revealed his form to them (i.e. the archons). And the whole archon body of the seven powers consented to this. They saw in the water the form of an image (εἰκών) and said to each other (ibid. 48.4): 'Let us create man after the image and the figure of God' (ibid. 48.11). They fashioned a model (πλάσμα) from themselves (ibid. 48.17), and each one created from the power of the soul (ibid. 49.1). And he (i.e. man) remained immobile for a long time, since the seven powers could not raise him" (ibid. 50.15).

The archons thus create man after an incomplete reflection of the Father in the water, and their creature has no 'life' in him. Only after the prayers of Sophia and the intervention of the Father together with Christ and the angels is man infused with pneuma (ibid. 51.8). The gist of Genesis 2 : 7 is split up. Material man is a product of the archons, his breath (pneuma) is instilled by God. According to the Apocryphon of John, only the pneuma has a part of God, but other sources contain the idea that both the psychic and pneumatic substances

belong to his essence. The archons who are of matter can fashion only a creature of the same type. "The archons took a decision saying: 'Come, let us create man of the dust of the earth'. They moulded the body (σῶμα) so that it was in every way a man of the earth" (W.A. 135.23). They try to create man after the image of the highest God reflected in the water (ibid. 135.35).

"He (i.e. God) blew in his face, and man became psychic upon the earth, for many days long" (ibid. 136.3). Thereafter the Spirit descends and makes his dwelling in man (ibid. 136.14). Man is created imperfect by the lower world-powers, his better half stemming from a higher world for which the archons did not take the initiative. The archons placed Adam in Paradise and forbade him to eat of the Tree of Knowledge (136.24). According to the 4th Treatise it is the Logos who, in the first instance, creates imperfect man; only later are the psyche and the pneuma added. "The Logos produced the form of man in deficiency" (105.11). "He was in sickness" (105.13). "He had made the form of man inherently incapable of knowledge and in ignorance added to the whole remnant of sickness". "The Logos had produced the first form (of man) through the Demiurge in ignorance (i.e. the lifeless body), so that he (man) should receive knowledge that there is an exalted one" (105.17-18).

God's plan was seen behind the action of the Demiurge through whom the Logos works. Later the breath of life and the pneumatic part are instilled in man, to render him capable of knowledge of God.

4. *The Fall of Adam*

The fall of Adam cannot have the same position in any Gnostic system as that which it occupies in Christianity. As the creation of the imperfect Demiurge, man is already predisposed to evil. Yet, somehow the biblical narrative must be fitted into the new cadre of ideas. Both the Apocryphon of John and the Hypostasis of the Archons describe the happening in Paradise in a similar way. In the Apocryphon of John man obtains a light-power (Epinoia of Light), which is hidden in him. Jaldabaoth sets Adam in Paradise (A.J. 55.18). But the benefit of this is only illusory, for the Tree of Life means enmity for man (ibid. 56.7). This Tree is the ἀντίμιμον πνεῦμα, the opposite of the Holy Ghost, which entices man to evil (ibid. 56.14).

"Its branches are the shadows of death" (ibid. 56.19). The Tree of Knowledge of good and evil is essentially a good one. It is this which bestows the ἐπίνοια of Light (ibid. 57.12). Jaldabaoth forbids the eating of its fruits so as to preclude man's coming to Gnosis (ibid. 57.13). The commandment (ἐντολή) as such is already erroneous according to the anti-nomistic attitude of Gnosticism. Gnostic misunderstanding of the prohibition of use of the fruits of the Tree has gone so far that Christ is made to say: "I have induced them to eat of it" (ibid. 57.20). The act of eating the fruit was approved of in Gnostic circles. It was, therefore, not the serpent who caused man to eat of the forbidden fruit. Rather, he awakened sexual lust in them (ἐπιθυμία, ibid. 58.6). Jaldabaoth induced Adam to sleep in order to rob him of his light-power (ibid. 58.11). This failed. Jaldabaoth gave a wife to Adam who named her "Mother of all the Living" (ibid. 60.15). In order to bring him to self-completion, Epinoia taught him (i.e. Adam) to eat of the Tree (ibid. 60.19) since both (i.e. Adam and Eve) had the blemish of ignorance. Jaldabaoth cursed Adam and Eve, and his archons drove them from Paradise, continuing the persecution by instilling the ἀντίμιμον πνεῦμα into the wives of the children of men in order to beguile them. This hostile spirit is intimately connected with the sexual urge.

In the W.A. the archons set Adam in Paradise and forbid him to eat of the fruit of the Tree of Knowledge (W.A. 136.25). Unknown to them this is precisely "according to the Father's will", "in order that he (Adam) should eat", and see them, "regarding them as material" (ibid. 136.34). Through Gnosis, therefore, Adam was intended to recognize the archons for what they were. The archons now forge a wife for Adam out of one of his ribs, removing it after inducing him to sleep. Through this act Adam is robbed of the pneuma. "And Adam became entirely psychic" (ibid. 137.10). "And the pneumatic woman came to him. She spoke with him and said: 'Stand up, Adam!' And when he saw her he said: 'Thou art the one who has given me life; thou shalt be called the Mother of the Living'" (ibid. 137.11).

A distinction is made between the material and spiritual woman. As opposed to the Apocryphon of John, in the Hypostasis of the Archons the name "Mother of the Living" is attributed to the spiritual woman. The latter is the same as the light-power Epinoia of the Apocryphon of John. This spiritual woman speaks through the mouth

of the serpent, the teacher, and makes the material-fleshly woman eat the forbidden apple. Thereupon men discover that they are destitute of pneuma (ibid. 137.31). The Demiurge cursed the woman and the serpent and expelled man from Paradise.

In both the Apocryphon of John and the Hypostasis of the Archons, eating of the fruit of the Tree of Gnosis is something desirable; and, the powers who awaken man to do so are good, i.e. Christ and the spiritual woman. It is interesting to note that Irenaeus refers to the Ophites a notion similar to that which is met in the Hypostasis of the Archons (Adv. Haer. I.30). The Holy Ghost, the Mother of the Living, induces Adam and Eve through the serpent to eat of the fruit of the Tree of Knowledge. Jaldabaoth, enraged by this occurrence, expells man from Paradise [20]). Among the Ophites and Naasenes [21]) the serpent in Paradise is judged favourably. He is Logos and Redeemer. As Holy Ghost he enters man and transforms him into a pneumatic (Leisegang, p. 112). The essence of the serpent's good nature lies in his opposition to the Creator. He bestows knowledge [22]).

The biblical notices are here presented in a Gnostic way. According to the main lines of Gnostic thought, it is maintained that the Creator of the world, who is himself of psychic nature, cannot provide man with pneuma. Insofar as it depends on him, he keeps man destitute of pneuma. Only through extra cosmic action, bypassing the Demiurge, can something good be done for man.

The Fourth Treatise of the Codex Jung has other ideas on Paradise. In the following quotation (106.18-108.8) the translation is not everywhere certain: "For the first man was a mixed formation and a mixed creation. And he was a formation of those to the left, of those to the right, and of a pneumatic Logos, whose understanding was divided over each of the two beings, from which the man in formation was taken. Therefore one says, that a Paradise was planted for him, so that he should eat of the food of the three types of trees. He was a power of order, which was united with three types. It is he who gives enjoyment, i.e. the noble nature of the chosen being, which is in him. It became more exalted. It created. And it was not accustomed to inflict wounds upon them. Therefore did they issue an order, while

20) J. Doresse, Les livres secrets des gnostiques d'Égypte, p. 39.
21) Ophis = Nahas = serpent.
22) H. Jonas, Gnosis und spätantiker Geist, I, p. 222.

they made threats and brought him in great danger, which is an appeal to evil alone. He allowed him to eat thereof. And of the other tree, which had a double, did not they allow (him) to eat, especially of the Tree of Life... abandoned them to that power, which is called the serpent... He misled man through the command of those of the thought and through the lusts. It (i.e. the lust) induced him to break the commandments, so that he should die. He was ejected from all the enjoyment that was there... It was the work of providence (πρόνοια), so that they should discover that there was but a short time, in which man might receive the enjoyment of everlasting good, in which is the place of rest. This he established when the Spirit first considered that man should receive this name, the greatest evil, which is death and ignorance...and should receive the greatest good, which is everlasting life and which is true knowledge of the All... Because of the transgression of the first man, has death become Lord and entered into association with all men (Rom. 5 : 12)".

The first man partakes in flesh, soul and spirit. Whilst in Paradise he was permitted to eat of the hylic, psychic and pneumatic trees, the Demiurge issued the order that man should not eat of the Tree of Knowledge; nevertheless, he seduced man through the serpent so that he ate thereof and was excluded from enjoyment of the Tree of Life, so becoming mortal. This is not excluded from the plan of the Father. Both death and ignorance are only temporary. The ultimate aim is that man should enjoy both everlasting life and knowledge. The serpent fulfills the evil role of the seducer, and here we see a closer adherence to the Bibilical narrative.

The result of sin is carried on to its conclusion. "They came to the visible elements" (στοιχεῖον) (4th Treatise 109.21) [23]. "They encountered those powers which had their origin in self-conceit and empty thoughts" (ibid. 109.26). "They were in contact with error" (ibid. 110.1). "For that reason there was no one who was in agreement with his neighbour over anything, philosophy, medicine, rhetoric, music, 'technology'..." (4th Treatise 110.11).

5. *The Defects of the Creature*

Gnostic texts employ various terms for the imperfection from which

23) Cf. Gal. 4 : 3. στοιχεῖα τοῦ κόσμου.

the world suffers. It is noticeable that the Biblical word 'sin' (Coptic, *nobe,* ἁμαρτία) is seldom used. Sin is not a break, an act for which man is held responsible. Sin is a lessening, a lack of good. Darkness becomes the greater as distance from the light increases. 'The outer darkness' is matter where light is totally lacking. "Sin" is a sickness, from which man must be cured, a deficiency which must be filled up, a lack of knowledge which must be removed through revelation.

a. Ignorance, ἄγνοια

In Gnosticism, ignorance concerning the Father is the true nature of sin. And this is directly referable to God Himself. He brought forth the aeons lacking acquaintance with their creator. This 'lack of acquaintance' is most noticeable in Sophia. Ignorance proceeds from her passions (Sagnard, p. 153), from her search for the Father (ibid. p. 282). She desired to know what surpasses knowledge and so fell into ignorance and formlessness (ibid. p. 539). So did ignorance become active within the Pleroma. Sophia was ignorant of the fact that the ability to create without a partner belonged to the Fahter alone (ibid. p. 148). In ignorance she brought forth the Demiurge (ibid. p. 496), and, since he is both ἄνους and μωρός (ibid. p. 182), these qualities become also properties of the created world. Ignorance is the source of all evil and is manifested in the questions of the Samaritan woman.

Men do not know the pneumatic worship in spirit and in truth, a thing which can be remedied only by Gnosis. Ignorance among men results from an extra-temporal Fall within the Pleroma. First the aeons fall into ignorance and deficiency (*ignorantia, deminoratio,* ibid. p. 434), and, as as a result, the world as the product of passion, does not know the Saviour who is the true Demiurge (ibid. p. 310). Before Jesus appeared (the earthly Jesus, son of the heavenly), men were in ignorance and error (ibid. p. 375). The Gospel of Truth describes at length man's sin as lack of acquaintance with the Father, and mentions, e.g. "the work which the Logos must do for the redemption of those who did not know the Father" (16.39). "Ignorance concerning the Father resulted in anguish and terror" (ibid. 17.10). The Fourth Treatise of the Codex Jung says of the lowest class of men, the hylics: "They did not listen to the revelation. They fell therefore into the pit of ignorance which is called: 'Outer Darkness', 'Chaos', 'Amente' and

'Noun' " (89.25). The hylics are never able to appreciate the revelation in Christ; the human deficiency is "ignorance and lack of understanding" (— ἀγνώμων) (ibid. 121.6), "the ignorance of those who will never know the Father" (ibid. 127.6).

"Error" (πλάνη) is also used an equivalent of "ignorance", and is personified in the Gospel of Truth. "Ignorance became stronger, she formed her substance in a void since she did not know the truth. She became a form and prepared, as beautifully as possible, a substitute for truth" (E.V. 17.15). "As soon as knowledge approached her (πλάνη), which is her annihilation, error has become vain" (ibid. 26.23). "He (i.e. the Son) has become a way for those who erred and knowledge for the ignorant" (ibid. 31.28).

Close to "ignorance" stands the term *ʿbše* = 'forgetfulness' (λήθη). A passage in the Apocryphon of John explains this, and Till translates as "*Erkenntnisunfähigkeit*". " 'He (i.e. the Demiurge) inflicted inability of knowledge on Adam' [24]). I said to him, 'Christ, what is *ʿbše*?' He replied, 'Not as Moses said', 'He induced him to sleep', but he enveloped his senses (ἀίσθησις) with a veil and burdened him with ἀναισθησία, for he said through the prophet, 'I shall make the ears of their hearts heavy, so that they neither understand nor see' " (A.J. 58.13-59.5). The same episode is described in the "Hypostasis of the Archons" as follows: "The archons discussed with each other and said, 'Come and let us bring forgetfullness over Adam!' And he fell asleep. But forgetfulness is the ignorance, which they brought upon Adam and he fell asleep" (Gen. 2 : 21; W.A. 137.3). In this passage forgetfulness and ignorance are equated. Man who is a spark from the world of light is, in this world, shut up in the domain of the Demiurge. "And the bond of the inability of knowledge fetters him to the will of Sophia" (Sophia J. Chr. 103.10-104.1).

When the Saviour comes, men rise from their inability to know and become united with the Spirit (Sophia J. Chr. 122.4). Gnosis removes *ʿbše:* "What really originates in Him (i.e. the Father) is knowledge, which was revealed so that inability to know should be annihilated and the Father known" (E.V. 18.4). Here forgetfulness is contrasted with Gnosis. The absolute transcendence of the Father makes

24) i.e. induced Adam to sleep, in order to remove one of his ribs so as to make a woman.

Him an ἄγνωστος θεός for every creature, He alone is perfect. Lack of acquaintance with God results from the impossibility of knowing Him. God Himself is the cause of the faults of the world. According to Basilides the completion of history lies in recognition by men of this situation. It is the great Agnosia, whereby man gives up any attempt to rise above his natural limitations, even through Gnosis.

b. Deficiency, ὑστέρημα, *šta*

In a system of emanation, everything which is outside the central emanating point must be regarded as less perfect than this point; it is of a lesser type of being. From the One came the many, and each one of the parts misses the completion which the One possesses. 'Sin' is not an absolute rupture but a deficiency which must be filled. Opposed to this deficiency stands 'completion' (τελεῖν). In the formulation of this negative theology, the Father is called, "He who is without deficiency" (*atšta*). When the Father began to create, he reserved completeness for Himself, this becoming the cause of the defectiveness in his creation. "This perfect Father brought forth the All, in Whom the All (i.e. the aeons) is, while the All is lacking (*efšaat,* same root as *šta)* Him, since He reserves their completion for Himself, which He had not given to the All. The Father was not jealous, for which jealousy is there between Him and His members?" (E.V. 18.33).

A similar idea is to be found in the Fourth Treatise. First it should be said that the Father reserved completeness for Himself and did not grant it "to those, who first proceeded from Him, not out of jealousy (φθόνος), but so that the aeons should not, from the beginning, receive their infallibility (*mᵉntatšta*) and raise themselves to glory — to the Father — and should not think within themselves that they have this of themselves" (4th Treatise 62.19 sqq.). The aeons receive their completion only gradually, as a gift from the Father. Had the aeons been created perfect, there would have been no difference between them and the Father; there would have been neither space nor time for a process of development. "For, if the aeons had possessed completeness, they would not have been able to rise to the Father" (E.V. 19.1). The deficiency is essentially a lack of knowledge. "For what else did the All need except knowledge" (E.V. 19.14). "For whoever is in ignorance lacks (*šaat*) something, and it is something

great that he misses, for he misses that which will perfect him" (E.V. 21.14). "Since deficiency originated through their not knowing the Father, deficiency shall exist no more when they know the Father" (E.V. 24.28).

The fallen aeon Sophia, the origin of all evil, is designated ὑστέρημα (Sagnard, p. 561). The Demiurge, her son and creator of the deficient world, is called ὑστερήματος καρπός, *labis fructus, extremitatis fructus, postremitatis fructus* (Sagnard, p. 434). In the Latin translations is reported that the imperfection of Sophia lay in her place on the outermost edge of the Pleroma, the furthest from the Father. In Sophia the mystery of the passion of the deficiency came to fruition (τὸ μυστήριον τοῦ πάθους τοῦ ὑστερήματος). Thereby the group of twelve aeons loses the last of its number (Irenaeus, Adv. Haer. I.18.4; Sagnard, p. 427). Ὑστέρημα and πάθος proceed from ignorance (Sagnard, p. 420).

In the number-symbolism of Markus, 99 is the 'lack' which is reckoned on the left hand. The consequent unity, τὸ ἕν, passes over unto the right hand, the desirable side, where one begins the reckoning of 100. The Gospel of Truth (32.4 sqq.) makes reference to this and relates it to the ninety-nine sheep of the parable. Irenaeus also says that the deficiency of the aeons is necessary. "If the aeons had not fallen into ignorance and deficiency *(in deminoratione)*, there would have been no emanation, neither of Christ, nor of the Holy Ghost, nor of Limit (Horos), nor of the Saviour, ...but the All would have been devoid of so much good" (Irenaeus, Adv. Haer. II.19.9; Sagnard, p. 247).

The "apostate" aeon Sophia brings forth imperfect creatures. "He (i.e. the aeon) released what had resulted from deficiency, those who had come forth from him like a fantasy, as if they were not his own" (4th Treatise 78.5). "From that which he himself lacked (*šta*) there arose those who proceeded from his thought and self-conceit" (ibid. 78.14). This "lack" spreads out from Sophia over all that she created.

Salvation and consummation consist in the 'completion' and removal of the deficiency. "Likewise the Pleroma, which is without deficiency, fils up his (i.e. man's) deficiency, which He (the Father) has given forth from Himself to fill up that which he lacked in order that he might receive grace, for when he was in want, he did not

possess grace. Therefore, diminution existed there where there was no grace" (E.V. 35.35 sqq.). Cf. Epistle to Rheginos 49.5: "The Pleroma completes the deficiency". "For in the completion of your works shall the whole deficiency be removed which revealed itself from truth. It shall pass away and it shall be as though it never was" (U.W. 151. 24). With this the world process finishes. The only perfect Father could create but the Imperfect; but it missed Him and continued to seek for Him. Deficiency is filled, then it becomes Pleroma again and returns to the Father. Deficiency is never completed until the All has returned to the Father, plurality is again unity.

c. Sickness, ἀσθενεῖν, *šône*

What proceeds from the fallen aeon (i.e. Sophia) is sick. "But the sick who followed him when he (i.e. the aeon) transgressed his boundaries, arose from uncertainty" (4th Treatise 77.28). The incomplete creation came from the perplexity which fell upon Sophia when she strove upwards after the Father and looked into his unfathomable depth.

The defective ones cannot enter into the place of salvation, i.e. the Kingdom. The aeon of salvation "is not the guest of the sick and the weak" (4th Treatise 93.18). That which is weak, sick and female is of a lower order. The woman came into being after the man, who was complete in himself. In the completion the female shall become male again. There are "forms of the male, which are not from the sickness which is female nature; but, they are from that which has already left sickness behind — it is called Church" (4th Treatise 94.17).

Gnosticism knew three categories of men: hylics, psychics and pneumatics. The second is ill, but can be cured. The psychics have "an inclination to evil", but they shall "be angry because of their sickness, which they regret, so that they should obtain a lasting love and seek for him who can cure them of their diminution" (4th Treatise 98.37). According to Heracleon the Saviour also works for the salvation of the psychics. "When he had descended to the one who was sick, whom he had healed from his sickness, i.e. from his sin, and when he had vivified him by the forgiveness (of his sins), the Saviour said, 'Thy son liveth' " (John 4 : 50; Sagnard, p. 517).

Sophia herself is regarded as sick and as healed by Horos (ἐθεράπευσεν; Sagnard, p. 150). In the apocryphal Epistle of James, Jesus

says to his disciples, "Life is yours. Know that he healed you, when you were sick, that you might become kings" (3.24 sqq.). Acceptance of Gnosis is healing from sickness, which is simply a weak state of health, from which one can be cured.

d. Sleep, ὑπνοῦν, *ᶜnkotᵉk*

Whenever sin is reckoned as ignorance, then it is easily imagined as sleep-unconsciousness. The sleep which fell upon Adam before Eve was formed from him was incapacity for knowledge. "The aeons discussed with each other and said: 'Come, let us bring forgetfulness over Adam!' And he fell asleep" (W.A. 137.3). Those, who are ignorant, are "as though they were made in sleep and found themselves in confused dreams" (E.V. 29.9). "Recently they have cast away ignorance from themselves, like sleep which they considered as nothing" (E.V. 29.33). To come to knowledge is to awake. "Do you dare to sleep?", Jesus says to his disciples, "you ought to remain awake, from the beginning, so that the Kingdom of Heaven might receive you to itself" (Apocryphal Epistle of James 9.32).

e. Passion, πάθος

Evil is to be found in the lower level of human nature (i.e. the domain of sensations), in which the influence of material flesh is felt. Enthymesis and Pathos separate themselves from Sophia and constitute her lower nature. "For sickness is a passion (πάθος), since it is not the result of union with the Pleroma, rather from that which has not yet received the Father" (4th Treatise 95.2). When Sophia could not pass beyond Horos, she was overwhelmed with all sorts of passions, λύπη, φόβος, ἀπορία. Evil is situated especially in the sexual urge. "He (Jaldabaoth) implanted a desire (ἐπιθυμία) to procreate (σπορά) with Adam, so that this one (i.e. the desire) belongs to that being which gives birth to an image out of its (i.e. of the desire) ἀντίμιμον <πνεῦμα>" (A.J. 63.5).

Certain Gnostic movements have ascetic tendencies. Basilides recommends abstention from sexual life and praises eunuchs (Leisegang, p. 211). The Gospel of Thomas disapproves of the sexual life: "Miserable is the body which depends on a body, and wretched is the soul which depends on these two" (Logion 87).

Imperfection is a "mixture" of the higher and lower (συμπλέκω). The spiritual nature of Sophia is mixed with passion (Sagnard, p. 162; Irenaeus, Adv. Haer. I.4.1). She desires to make herself equal to the Infinite One. This is the appearance of evil (ignorance) and the result is a formless being mingled with passion, i.e., our world (Sagnard, p. 237). The six husbands of the Samaritan woman are, according to Heracleon, the evil with which she had mingled herself. Evil and matter are one. Her adultery is the hylic evil (Sagnard, p. 495). Similar ideas are also met with in Neo-Platonism. Plotinus argued that man is a mixture (μεμιγμένον) of matter and rational form (Enneads III.2.2).

Salvation is the "unscrambling" in which the pneumatic element is freed from the "compositum".

IV. Salvation

1. *The pneumatic Seed,* τὸ σπέρμα τὸ πνευματικόν

Man's situation is not absolutely hopeless. Though he is a creature of psychic nature, bound to matter, he already bears the principle of salvation within himself: the pneumatic seed. Without the Demiurge knowing it, a spark of pneuma was put in man at his creation. This pneumatic particle has sunk into matter and must be liberated by the Saviour. Here Gnostic and Hellenistic conceptions are to be compared, e.g., the function of the "nous" in respect of the "psyche" in Neo-Platonism, and the λόγος σπερματικός in the Stoa (Sagnard, p. 581). Although these systems differ from Gnosticism, a comparison is possible. The Saviour, Christ, is the prototype of pneumatic man. According to the *"loi communautaire"*, the two partners of one couple from the Pleroma are identical. Christ (Logos) = Pneuma (Sagnard, p. 241). According to other Gnostic laws (*filiation nominale, extension, réabsorption,* Sagnard, p. 305), Man, Christ, Saviour and pneumatic man are to be identified. According to the law of *"exemplarisme inversé"*, the celestial Man-Christ is the prototype for the earthly one. Just like the Gnostic Christ also is a pneumatic seed. The pneumatic man is latently present in the visible man and is enlivened by his prototype, the Christ. The Gnostic joins his angel in the consummation. The model for this is Sophia's union with her bridegroom, Christ. In fact, the union of the pneumatic with his true Being is thus represented. Salvation is a natural process for which man has a capacity within

himself, viz. the pneumatic seed. The pneumatic cannot fail to be saved. Even as sin is not a radical rupture between God and man, so salvation is not a new beginning.

The pneumatic seed issued by Sophia (who as a part of the Pleroma is of pneumatic nature) is instilled in Adam (Sagnard, p. 547; Exc. ex Theod. 53.2-5). Unconsciously the Demiurge co-operates with her. "The product to which their mother Sophia had given birth is consubstantial with the Mother, therefore pneumatic, and the Demiurge did not know it. It was put secretly into the Demiurge, without him knowing it, to be sown by him into the soul which will come forth from him, just like in the material body, so that this seed was prepared to receive the perfect logos" (Irenaeus Adv. Haer. I.5.6; Sagnard, p. 183). The Demiurge is but the instrument of the Logos who puts the pneumatic substance in man. "The Logos uses him as a hand and as a mouth" (4th Treatise, 100.31; 103.4). "He (i.e. the Demiurge) makes them, while he does not know that the Spirit moves him by destining him for that which he will, for what originated from him originated in the likeness of a spiritual place" (4th Treatise, 101.2). The angels of the Demiurge become frightened when they see that with man a being came into existence, more powerful than they themselves, because it has a pneumatic nature. "The cause of it was the seed of the higher being (σπέρμα... τῆς ἄνωθεν οὐσίας), instilled in it in an invisible way...For it is in the name of Man, that Adam was shaped, and he caused the fear of pre-existent Man to rise who was situated in him" (Clemens, Stromateis, II.36.2-4; Sagnard, p. 121; Leisegang, p. 285). The Apocryphon of John describes, how the Demiurge must blow the pneuma into man at the command of celestial powers. Genesis 2 : 7 is interpreted in a Gnostic mood in this way, that either the psychic or the pneumatic substance is bestowed on Adam together with the inflation into his nostrils. "They said to him, 'Blow something of the Spirit which is within you into his face, and the thing (material man) will rise'. And thus he inflated something of his spirit — that is the power of the Mother (Sophia is pneumatic) — in the body and he moved himself" (51.8). "His wisdom became stronger than that of all the others" (52.9); thus man is raised above the archons by the pneuma.

A passage from the Gospel of Truth refers to the creation of man who lies down as a material being: "And the Spirit came to him in

haste, when It resuscitated him, having helped him who was stretched out on the ground. It placed him upon his feet, because he had not yet risen" (30.16). The pneumatic particle is a spark or a drop from the world on high which has come into the earthly creature. "From the aeons above the currents of light a drop out of the light and the spirit came down to the lower territories of the ruler of chaos, in order that he should cause their formations to come into appearance, from this drop, in which there is a judgement for him, the ἀρχιγενέτωρ, who is called Jaldabaoth" (Sophia Jesu Christi 119.2-16).

The pneumatic seed is also called a spark (σπινθήρ) which the Saviour excites to life by awakening the psyche from sleep (Exc. ex Theod. 3.12; Sagnard, p. 549). The pneumatic seed is also pre-existent in the Logos: "He possesses within himself the grains of seed which will originate, through the promise which came into existence in the one (i.e. the Logos) who conceived it (the seed) as if he were one belonging to the seeds which will originate" (4th Treatise, 95.24). Christ himself is also called "seed of the truth". The pneumatics are pre-existent in him, and they will return to him, "...and that on the other hand through the Son of Man (besides the Son of God) the restoration into the Pleroma might take place, since at first he was from above, a seed (σπέρμα) of the truth, when this structure had not yet come into being" (Rheginos, 44.30). Very close to this is a fragment from the Gospel of Philip (123.34), "... the Christians ..., these are called ... the chosen race of ... and the true man, and the Son of Man, and the seed of the Son of Man. This true race is mentioned in the world". The Gnostics have a physical doctrine of salvation, for the pneumatici are such by nature. They cannot fail to be saved, being a φύσει σῳζόμενον γένος (Sagnard, p. 137).

2. *Pre-Existent Man*

According to the Valentinians, the pneumatic germ of the Gnostic was brought forth by Sophia in the image of the angels when she sojourned outside the Pleroma. Because Sophia as an aeon was pneumatic, here offspring were likewise. In the Valentinian system, the spiritual seed can also be equated to the pair of aeons Man-Church, who form together the pneumatic or chosen man (Sagnard, p. 391). Ecclesia, one out of the aeons, is the prototype of the Church of the

Valentians. An utterance of the Valentinian Markus runs: "And in this one (i.e. the Saviour) was the seed of them who have been sowed together with him, who have descended with him and have risen with him" (Sagnard, p. 374). The pneumatics were pre-existent in the Saviour. Christ is the prototype of pneumatic man. He descends on the terrestrial Jesus and ascends to heaven. In this way the pre-existent seed of the Gnostic unites with the human body, but it frees itself from the body and returns into the Pleroma. Christ as the "Saved-Saviour" is the prototype of the Gnostic.

Some "Logia" from the Gospel of Thomas refer to this pre-existent man: Logion 50 "Jesus said, 'When they say to you, 'From where do you originate?', say unto them, 'We have come from the Light, from where the Light came into existence out of itself'. It (stood) and it made itself manifest in their image. When they say unto you, 'Who are you?', say 'We are sons and we are elected of the Living Father' ". Election and pre-existence are here tied closely together. The pneumatics as elected ones are pre-existent in the thoughts of the Father. For example, compare Logion 19, "Jesus said, 'Blessed is he who was before he came into existence' ". The pneumatic seed of the Saviour, which was present in him originally, descended into his material body when he was born. An utterance of the Gospel of Philip is identical with this thought: "Blessed is he who is before he came into existence, for he who is, originated and will originate" (112.10). We read in the Epistle to Rheginos, "But the All is that which is encompassed. (Before) it came into being, it was" (46.38). "But the All — which we are — we are saved" (47.26). The All is here the sum of the pneumatics. It was included in the Pleroma before the creation of the world. Its salvation is fixed beforehand. The pneumatics are unassailable for the lower powers, because they have belonged to the sphere of light from all eternity. Eleleth (an angel out of the pneumatic sphere) says to Norea (the wife of Seth), "You and your children belong to the Father who exists from the beginning. Their souls came from above out of the imperishable light. Therefore the powers will not be able to approach them on account of the spirit of truth (πνεῦμα, ἀλήθεια) which lives in them" (W.A. 144.20). It is the pneumatic part which is pre-existent.

In this connection the conception of the pre-existent Man of Light or the perfect man is also to be mentioned. He can be conceived as the

celestial Adam after whom the terrestrial one has been patterned, as the prototype of the pneumatic, as his pre-existent pneumatic part, and as the celestial Christ who descends upon the terrestrial Jesus. Because of the "*loi communautaire*" (Sagnard, p. 241), Gnosticism is able to combine these thoughts. Pistis punishes Jaldabaoth who exalts himself, saying, "There exists an immortal Man of Light before you. This one will reveal himself in your formations. He will tread upon you" (U.W. 151.19). When Jaldabaoth challenges the Man of Light, who is the source of his perplexity, this Man reveals himself to him, so that Jaldabaoth is getting perplexed. "From that day on this angel is called 'Adam of Light' " (U.W. 156.1-20). The Apocryphon of John describes the creation of the perfect man (τέλειος ἄνθρωπος), "Out of the first knowledge . . . and according to a decision of the αὐτογενής (i.e. Christ) the perfect and true man originated, the first appearance. He called him 'Adam' and situated him above the first aeon near the great God Christ" (A.J. 34.19-35.8). In him the Gnostics possess their pre-existent Being; they are "from the race which does not vacillate, of the perfect man, and who are capable of understanding" (A.J. 22.15).

The true personality of the Gnostic is the man from above (ὁ ἄνωθεν ἄνθρωπος) who descended upon him in order to become his inner man, his pneumatic ego (ὁ ἔσω ἄνθρωπος, Sagnard, p. 282, Irenaeus, Adv. Haer. III.15.2; II.19.2). A passage from the Epistle to Rheginos deals with this inner man: "The members which are visible, (but) dead, will not be saved, for it is (only) the living (members) that are within them which were to rise again" (47.38). The "living man" is put on in Baptism (Gospel of Philip 123.21).

The consummation is that the pneumatic returns to the place of his pre-existence in the Pleroma. "He (i.e. the Son) will speak about the place whence each one came forth; and he (i.e. man) will haste in order to return to that place from which he received his origin, in order to be brought away from that place where he stood. And his own resting place is within his Pleroma (E.V. 41.1-12).

3. *Election*

The pneumatic substance which is put into man during his creation without the Demiurge knowing it is called "chosen seed" (4th Treatise 101.13), or "seed of the promise" (4th Treatise 117.14). Also Irenaeus

(Adv. Haer. I.6.4, Sagnard, p. 187) says concerning the Gnostics, "They call themselves perfect ones, seed of the election" (σπέρματα ἐκλογῆς) cf. I Peter 2 : 9, ὑμεῖς δὲ γένος ἐκλεκτόν. In a certain way, election is pre-existence. The elect ones exist beforehand in the mind of the Father or in the Saviour, or, in a Biblical manner, they are said to have had their names written in the Book of Life. The salvation of the pneumatics is fixed beforehand, and thus it is necessary that their election be realized.

Theodotus calls the Church, τὸ γένος τὸ ἐκλεκτόν (Exc. 39, Sagnard, p. 391). Christ encompasses in a potential way the pneumatics and the psychics, respectively, the elected ones and the called ones (Sagnard, p. 532, after Theodotus). The Church as an aeon is pre-existent. The Gospel of Truth mentions the 'Book of Life': "They who receive the teaching, they are these, they are the living ones who have been inscribed in the Book of the Living" (21.3). "He has inscribed them beforehand, after He had prepared them, in order to give them to those who have originated from Him" (21.23). Whose name has not been mentioned beforehand by the Father perishes (21.30).

The Father's Pronoia was directed towards the salvation of the pneumatics. Among the Barbelo-Gnostics she is identical with Barbelo and Ennoia, the First Thought of the Father (Sagnard, p. 440). The pneumatic substance is sown in the psychic one as an ineffable pronoia. The pneumatic man is deposited by Sophia in the breath of the Demiurge, who in spite of himself is coadjutant, in order to bring the pneuma to man. This is executed with a dynamis and a pronoia which are ineffable. This fact is not perceived by the Demiurge (Sagnard, p. 184, after Irenaeus, Adv. Haer. I.5.6).

Election and pre-existence refer to one another in Logion 49 of the Gospel of Thomas [25]): "Blessed are the single ones (μοναχός) and the elect, for you shall find the Kingdom; for you come from there and you shall return to it". "I shall elect you, one out of a thousand and two out of ten thousand, and they will stand as single ones" (Logion 23) [26]). The term μοναχός Coptic *wa wôt* (i.e. a single one), refers here to

25) Cf. A. F. J. Klijn, The "Single One" in the Gospel of Thomas, Journal of Biblical Literature, Vol. LXXXI, Part III, 1962, pp. 271-278.

26) Cf. Irenaeus, Adv. Haer. 1.24.3-7, Leisegang, p. 247, "Not many can possess the knowledge, but only one out of thousand and two out of ten thousand".

the fact that the elect are small in number. "Many stand at the door, but the single ones only will enter into the hall of the wedding-feast" (Logion 75). In the background is the passage Matthew 22 : 1-14, where verse 8 mentions "the wedding", so that the term μοναχός is to be interpreted from verse 14, "For many have been called, but only few have been elected." The Epistle to Rheginos says concerning the election, "Therefore we have been elected unto salvation and redemption, because it has been determined for us from the beginning, that we should not fall into the madness of them who are ignorant, but we shall enter into the knowledge of those who came to know the truth. Now, the truth which is guarded, cannot be abandoned, nor has it originated" (46.25). A "*perseverantia sanctorum*" is connected with election. The idea of election from the Scriptures is interpreted according to a Gnostic doctrine of physical redemption. The pneumatic cannot fail (ἀνάγκη, E.V. 21.10, 20) to return to the Father.

4. *The Threefold Order*

In a Gnostic system the doctrine of the ἀποκατάστασις πάντων would fit best. Everything came forth from the Father and must return to Him. Such a thought seems to occur with Markus (Sagnard, p. 362, 432) and Basilides (Leisegang, p. 227). It is a well known fact that Origen taught the ἀποκατάστασις διαβόλου. The cyclic world-process does not admit, in fact, that anything can be excluded from the coming forth from and the return to the Father.

The New Testament, however, contains a call to conversion. Man can accept the message or he can reject it. Besides salvation, there is also a possibility of doom. There is a twofold judgement, some going to the right, others to the left. The Manichaean system, originating from Persia, is much more dualistic than the doctrines of Egypt and Syria. Darkness has an independent existence as a counter-power of the Light [27]).

A sort of dualism has been incorporated in the Valentinian system, and there has been made room for both conversion and doom. This, however, seems to be an inconsistency in a monistic system in which emanation plays an important role.

Classical anthropology, according to which man is composed of three

27) H. Jonas, Gnosis und spätantiker Geist, I, p. 281.

parts, viz. mind, soul and body, has influenced the doctrine of the three races of mankind. Besides the pneumatics, there are the psychics and the hylics: "There exist three races of man (γένος), a pneumatic, a psychic, and a choic one, represented by Seth, Cain and Abel. It is the manifestation of the three natures (φύσις), no longer in the individual but in the genders" (Irenaeus, Adv. Haer. I.7.5). "Mankind existed in three ways, according to the pneumatic, the psychic and the hylic Being, preserving the type of the disposition of the three ways of the Logos. From these were brought forth the hylics, the psychics and the pneumatics, each being of the three races (γένος) out of its fruit" (4th Treatise 118.14). The Fourth Treatise of the Codex Jung deals circumstantially with the three natures.

Irenaeus (Adv. Haer. I.6.1) mentions the three races with various designations: 1°. The material one (τὸ μὲν ὑλικόν), which is also called "the left one" (ἀριστερόν); 2°. The psychic one, which is also called "the one of the right" (δεξιόν); 3°. The spiritual one (τὸ δὲ πνευματικόν). Besides a tripartite division, there is also a bipartition (to the right — to the left). The pneumatics, who originate from the Pleroma, are situated above everything. The remnant has been subdivided into two groups: one with a favourable destiny, and the other with an unfavourable one. The Fourth Treatise says concerning the last two groups that they form two orders (τάγμα): "Those of the thought and of the image are called those to the right, and the psychics, and the fire, and the centre; those of the thought of pride and those of the likeness, however [28]), are called those to the left, the hylics, and the dark ones, and the last ones" [29]) (4th Treatise 98.13).

The Fourth Treatise prefers to designate the two orders as "those of the thought" (*napimeewe*) and "those of the likeness" (*napitontᵉn*). The former actually accept the revelation, the latter do not. "Those of the thought — they welcomed his revelation. They became witnesses... They confessed the Light" (4th Treatise 89.9). "Those of the likeness, however, became afraid of the Rise, because they did not listen to him from the beginning. Therefore they fell into the pit of ignorance" (ibid. 89.20).

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28) Cf. Gen. 1 : 26, the distinction between image and likeness.

29) What is last is that which is found at the uttermost edge of creation, that which is evil.

What is the meaning of these names? "(The Logos) brought forth those of whom he had made the thought at first, when they were not with him, while they possessed the perfection" (4th Treatise 92.10). The Logos forms the Demiurge "out of his thought" (4th Treatise 100.23). As the Demiurge belongs to the psychic sphere, one can think of the psychic ones who have their origin in the thought of the Logos. One can also consider the Greek ἔννοια to be the background of Coptic *meewe*. She is the female partner who stands besides the Father. It is said concerning the creation of the fallen Aeon, "Since he wanted to take them, however, while he himself got them in his grasp, he brought them forth as shadows, idols and likenesses. He was unable to bear the sight of the Light, but he looked down into the depth. Instead of (being of) one mind, he became uncertain" (4th Treatise 77.15). Further, his "ignorance" is mentioned. The fallen Aeon makes imitations patterned after celestial models. Something similar is said concerning the son of the fallen Aeon, the Demiurge. "Those of the likeness" are the hylic nature and thus defective imitations of the higher world. They belong entirely to the lower order and must perish; and, thus, they belong to perdition "by nature", just as the pneumatics are saved "by nature"; the hylic φύσει ἀπόλλυται (Exc. Theod. 56.3; Sagnard, p. 531). Τὸ χοϊκόν is absolutely unable to partake in salvation. It is not susceptible (δεκτικόν) to it (Irenaeus, Adv. Haer. I.6.2; Sagnard, p. 187), for it proceeds from the passions and the ignorance of Sophia (Irenaeus, ibid., I.4.2; Sagnard, p. 163). Therefore it is necessary that the hylic race goes to perdition (κατὰ ἀνάγκην ἀπόλλυσθαι, ibid., I.6.1; Sagnard, p. 185). "The hylic race is alien in every respect, because it is darkness" (4th Treatise 119.8). "It separates itself from the rise of the Light" (ibid. 119.11). "The hylic (race) will receive perdition in every respect" (ibid. 119.18). "It hates the revelation of the Lord" (ibid. 119.15).

The psychics occupy a special place. Though they do not belong to the pneumatics, they have a favourable destiny. "The psychics are educated by psychic realities, they who are confirmed through works and bare faith and who do not possess the perfect Gnosis. 'This time', they say, 'we ourselves are concerned, who are the (common) church'. 'On account of that', they declare, 'a good conduct is indispensable for us; otherwise no salvation'" (Irenaeus, Adv. Haer. I.6.2). So the

true Gnostics consider themselves to be above the church. Their full "belief" is knowledge. The members of the church have only a "bare" faith. Through good works the psychic can obtain righteousness, upon which basis salvation becomes possible for him.

The psychic, however, does not enter the Pleroma, for that is exclusively the share of the pneumatic (μηδὲν γὰρ ψυχικὸν ἐντός Πληρώματος χωρεῖν, Irenaeus, ibid., I.7.1; Sagnard, p. 194). Instead, those of psychic nature belong to an intermediate group and also arrive at a middle-place (μεσότης) (ibid., I.7.5; Sagnard, p. 195). This is the eighth heaven, situated above the Hebdomas (the lower part of the cosmos), where the planets excercise their influence (Sagnard, p. 414). "The souls of the righteous, they also will receive their rest in the middle-place" (Irenaeus, Adv. Haer. I.7.1, Sagnard, p. 194). "The psychic race, however, is as a light out of fire (the pneumatic being light out of light), which accepted knowledge slowly from him, who revealed himself to it, most (slow), to run to him through faith by a voice, it being instructed still more. And thus they were satisfied, being not far from hope according to the promise" (4th Treatise 118.37). "They also will reach the salvation of those who were brought forth as beings who are out of the order. Those were good" (4th Treatise 120.5). There occur instances in Hippolytus mentioning that the Demiurge has a "fiery" character. This "fiery" (πυρώδης) character belongs to the psychic sphere as it is the case with the Demiurge (Sagnard, p. 176).

Also according to the Apocryphon of John, there is a possibility of salvation for the psychics who are, in a certain way, under the influence of the pneuma: "When, however, this strong divine spirit has come to life, it strengthens the power — that is the soul — and it (the soul) does not go astray towards evil. With those, however, into whom the ἀντίμιμον πνεῦμα enters, it (the soul) will be led into temptation and it goes astray" (A.J. 67.9). Thus there is a two-fold possibility for the psyche: it can allow the Holy Ghost to put it on the right track, or it can allow the evil spirit to misguide it. The pneumatic element is saved automatically, and the hylic one must go to perdition; but the psychic race stands between them. "It will go to that place to which it is inclined" (Irenaeus, Adv. Haer. I.6.1; Sagnard, p. 177). In accordance with this, the Fourth Treatise says, "As it is in the middle,

when brought forth and settled, the psychic race is two-fold according to its destiny to the good or to the evil" (119.20).

While the destiny of the pneumatics and of the hylics is fixed, the psychics possess a free will (αὐτεξούσιος) (Irenaeus, Adv. Haer. I.6.1; Sagnard, p. 186).

The psychics, moreover, are able to come to repentance. This has been prefigured, in the fallen aeon, Sophia, who turns herself to Christ (Irenaeus, ibid., I.4.1; Sagnard, p. 163). Every psychic element originates from this repentance (Irenaeus, ibid., I.4.2; Sagnard, p. 172). The repentance of Sophia also occurs in the Apocryphon of John, "The Mother, however, when she came to the insight that the misformed child of darkness (the Demiurge who was brought forth by her) was not perfect, since her partner had not agreed with her, repented (μετανοεῖν) and wept vehemently" (A.J. 46.9; cf. 45.13).

According to Basilides the Demiurge, who is chief of the archons, comes to repentance when the pneuma teaches him that he is not God (Leisegang, p. 224). Others have the opinion that it is not Jaldabaoth who comes to repentance, but his son, Sabaoth. He listens to Pistis Sophia and to her words about the Man of Light (U.W. 151.34). He detests his father and mother (U.W. 151.35). "When Sabaoth, however, had received the place of rest, in exchange for his repentance, Pistis gave him moreover her daughter Zoë with a great power, in order that she might make him acquainted with everything which is in the Ogdoad" (U.W. 152.26). He is not yet within the Ogdoad but is very near to it, and the Ogdoad, the eighth heaven, is the destiny of the psychics. Also the "Hypostasis of the Archons" mentions that Sabaoth repents. The breath of Sophia changes into a fiery angel, who throws Jaldabaoth down into the Tartaros. "When his son Sabaoth, however, saw the strength of this angel, he came to repentance (μετανοεῖν). He condemned his father and his mother, Matter. He was ashamed on account of her. He exalted Sophia, however, and her daughter Zoë. Sophia and Zoë carried him away upward and situated him above the seventh heaven under the curtain which is between what is on high and below" (W.A. 143.14). Here also Sabaoth arrives at the boundary of the highest heaven which the psychics are able to reach. Jaldabaoth and Sabaoth represent the two possibilities for the psychics who can obdurate in evil or convert themselves from it.

Although the Gnostic system is mainly deterministic, room is made

for the exercise of free will and for conversion in the intermediate sphere of the psychics. Gnostic syncretism seems to unite in this way what is otherwise incompatible. A comparison can be made with Neo-Platonism. Νοῦς and φυχή belong in this system to the divine sphere of being, from which the sensible world is excluded, which has matter as a substructure. The psyche ought to have itself drawn upward by the spirit, but it is also able to have itself drawn downward by matter.

5. *The Saviour*

On account of its Christian coloration, the figure of the Logos-Christ-Saviour plays an important part in Valentinian doctrine. This phenomenon can only be explained according to the law of "*filiation nominale*" (Sagnard, p. 240). On different levels the same figure returns in nearly the same function. Of course, a distinction is made between the pre-existent Christ and the terrestrial Jesus, but there is also more than one transcendent Christ. One may see the schemes in Sagnard's presentation, pp. 317-319. The hierarchy shows the following structure:

The unknowable Father.
The only begotten Son, Μονογενής, Νοῦς (Irenaeus, Adv. Haer. I.2.1; Sagnard, p. 312).
Logos-Christ, who engenders the aeons (Sagnard, p. 313). He is the cause of the 'formation' (μόρφωσις), and the generation of the aeons (Irenaeus, Adv. Haer. I.8.5.e).
Logos-Saviour, who gives the second 'formation' to Sophia according to the Gnosis (Sagnard, p. 485).
The incarnate Logos who appeared on earth in a visible shape (Sagnard, p. 484).

In this scheme the Saviour is the fruit of the harmonious cooperation of the aeons. "In a common desire and one single thought of the entire Pleroma, and with the consent of Christ and the Holy Ghost, each one of the aeons contributes something which he has within himself as the most excellent. This is the perfect fruit, Jesus who is also called Saviour (σωτήρ), and further Christ and Logos, after the name of his Father ("*filiation nominale*"), and also "the

All", because he comes forth from all of them" (Irenaeus, Adv. Haer. I.2.6). Sophia who is outside the Pleroma, receives a 'formation' κατ' οὐσίαν from the higher Christ who bends himself over the cross (i.e. Horos) (Irenaeus, Adv. Haer. I.4.1), and also a second 'formation' κατὰ γνῶσιν from the Saviour (Irenaeus, ibid., I.4.1; 4.5). The Saviour works mainly outside the Pleroma.

These data, borrowed from Irenaeus, are to be found back in Gnostic sources.

The Son-Nous is next to the Father and is equal to Him. He receives the same predicates as his Father, but it is also he in whom the Father assumes form in order to reveal himself. "He (the Son) is the true only worthy... the Son of the Father... the shape of the shapeless, the body of the incorporeal, the face of the invisible, the word of the unrepetable [30]), the intelligence (νοῦς) of the unthinkable... the light for him for whom it is night" (4th Treatise 66.10). The Father is unknowable, absolutely transcendent. Only the Nous-Son knows the Father. He is apt to communicate his knowledge of the Father to others. This has been expressed in a series of parallel predicates. The Son is "a root for them who have been planted, God for the abandoned, love for those whom he loved, providence (πρόνοια) for those for whom he is providence, intelligence for those for whom he is intelligence, etc." (4th Treatise 66.19 sqq.). The Gospel of Truth calls the Son the Name of the Father. In the background of this is the Jewish conception of the Name as a hypostasis. "The Name of the Father is the Son. It is He who, in the beginning, gave a name to Him, who came forth from Him and who was Himself, and whom He engendered as a Son" (38.6).

The Son is the "Monogenes", "therefore he is a first born and he is an only begotten son" (4th Treatise 57.18). In the Apocryphon of John the Son is first brought forth by Eunoia, the Father's female partner. "She Eunoia-Barbelo turned herself to him and gave birth to a spark of light. That is the only begotten (μονογενής), ...the first born son of the All, of the spirit of the pure light. He anointed it with his goodness, so that it became absolutely stainless and Christ. The mind (νοῦς) revealed itself and came in order to stand near Christ"

30) In texts like this one usually the Greek loanword λόγος occurs; here, however, the Coptic *šedje* has been used.

(30.1; 5; 7; 15.31.7). Christ is also called "Light" (31.15). Christ springs from a "world of light" and brings this light into the darkness. The true God gave him all the power and caused those who were within him to submit themselves to him, in order that he might understand the All (A.J.32.14).

In the Sophia Jesu Christi the first place is occupied by the primeval man in whom a light reveals itself. He is the autopator. A second couple springs from him of which the male partner is the progenetor, the Son of God, the Christ. His third form is the Son of Man, the Saviour (S.J. Chr. 94-103).

In accordance with the data of Irenaeus, Christ brings forth the substance as well as the knowledge of the aeons. "For that one whom he caused to appear as a light for those who came forth from him, after whom they call themselves, is the Son" (4th Treatise 62.33). "Now he who came forth from him, knows him for an engendering and a knowledge of the All" (4th Treatise 66.5).

The Fourth Treatise of the Codex Jung speaks of the Logos as the creator of the aeons. In a passage dealing with the members of the Pleroma it is said concerning the Logos, "Now he brought them forth. He contained sperm (literally, "lay in a sowing"), until those came into existence whom he would engender" (60.34). In a commentary on John 1 : 3, Ptolemaeus says that the Logos created the Pleroma (Sagnard, p. 484). The Logos also creates the three races of men: the pneumatic, the psychic and the hylic (4th Treatise 98.21; 118.19).

The Logos works for the salvation of the children of the fallen aeon. "He sowed an intention in their hearts that they should ask and pray to him for what is excellent" (4th Treatise 83.18).

According to the data of Irenaeus, the aeons shape the Saviour as a fruit, in order to rescue the fallen aeon Sophia. The same idea occurs in the Fourth Treatise of the Codex Jung. The Father intends to help after the aeons have beseeched Him. "He drew him unto Himself. He revealed Himself and bestowed on the one who was in want, out of good pleasure, in a will of joy which came into existence. They brought forth the fruit (καρπός) which was a product of the good pleasure. It was one single one. It was the one of the All who revealed the Father's form of appearance. The aeons thought of him in order to honour and to pray for help on behalf of their brother" (the fallen aeon) (4th Treatise 86.21).

The "fruit" leaves the Pleroma in order to rescue that which has fallen out of it. In this capacity he receives the name "Saviour". "Now the Son went out from the All (i.e. the aeons). He placed himself as a garment on them... He bestowed the completion of him who was in want, and he bestowed the confirmation of the completed ones; he, who is called justly σωτήρ and redeemer and pleasing one (εὐδοκητός) and beloved one, the one who was implored, and the Christ... the Light of those who had been ordained. For what name is there with which he can be called other than 'the Son'" (4th Treatise 86.33-87.13). Apparently Matthew 3 : 17 is at the base of these words. According to Gnostic conceptions, the heavenly Christ had united himself with the earthly Jesus during his Baptism in the Jordan River.

The Fourth Treatise deals circumstantially with the Logos. Sometimes one receives the impression that the Logos is more a function than a hypostasis of God: "Therefore it is not fitting to accuse the movement which is the Logos, but it is seeming, that we speak of the movement of the Logos. For a fixed plan of salvation (οἰκονομία) is a reason for his existence" (4th Treatise 77.6). The Logos is the active aspect of God, turned to the outside, through which He appears on the scene in order to fulfill his plans. Even the Demiurge is connected with this activity. The Logos makes use of the Demiurge as a hand and a mouth (4th Treatise 100.31). This also belongs to the "economy". "The Logos fulfills his design of salvation (οἰκονομία) through his own servant, whom he uses as a hand and a mouth" (4th Treatise 103.2). The Logos also rescues them who were at first in confusion: "The Logos received the care of them when the 'economy' was entrusted to him on behalf of all who are found below" (4th Treatise 95.19). It is striking that time and again a connection is made between the Logos and the design of salvation. It belongs also to this "economy" that the Logos at first enhances the confusion among the imperfect ones in order that they may ask for the Father still more (4th Treatise 80.11 sqq.). He begins to withdraw himself from the sick (4th Treatise 81.2). Afterwards he grants "help, in order that he may bring them back towards himself" (4th Treatise 82.2).

It is the function of the Son-Logos-Christ-Saviour in Gnosticism to prevent the transcendent Father from remaining enclosed within Himself and to further the possibility of revelation. That which had

been detached from the Father during the process of emanation is brought back to Him through God's self-communication in Christ.

6. *Salvation*

Because it is impossible to detach the work of Christ from his person we could not avoid saying something about it in the preceding paragraph. Now it will be necessary to treat of his work explicitly, although we cannot do this without reference again to his person. The present paragraph is the counter-part of the subject dealt with in chapter III.5.

a. Revelation, φανεροῦν, *wôn^{c}h ebol*

Jesus makes the Father known to those who have sought Him. The revelation to the aeons is a prototype for the revelation on earth. "That is the Gospel of Him whom they sought (and) which he revealed to the perfect, thanks to the clemency of the Father; that hidden mystery, Jesus Christ. With this he enlightened those who were in darkness because of the incapacity for knowledge. He enlightened them (and) indicated a path (for them). And that path is the Truth which he taught them" (E.V. 18.12 sqq.). "The Truth is the mouth of the Father; His tongue is the Holy Ghost" (E.V. 26.34 sqq.). "This is the manifestation of the Father and his revelation to the aeons. He revealed that of Him which is hidden (and) he explained it" (E.V. 27.5 sqq.). On the basis of John 14 : 6 (Way and Truth), the "truth" is to be identified with Christ. Also, according to Exc. ex Theod. 61, Saviour and Truth are one (Sagnard, p. 533). Christ as Logos expresses the truth, and the Holy Ghost makes people capable of understanding. The revelation of his Son communicates the Gnosis which comes from the Father (E.V. 30.25): "Moreover, speaking of new things, saying that which is in the heart of the Father, He proclaimed the Word which is without flaw, since Light spoke through his mouth, and His voice engendered Life. He gave them thought and intelligence and mercy and salvation and a strong spirit, coming from the infinite of the Father, and gentleness" (E.V. 31.10 sqq.). In this passage the Saviour who appeared on earth, and who knows the Father reveals Him to men. This is not an intellectual knowledge but life and salvation. Jesus says to his disciples, "He (the Father) will from now onward

give you revelations. I am the great Saviour" (Sophia J.Chr. 83.17 sqq.). All the contents of Gnosis, viz. the knowledge of the Father, the aeons, the Demiurge, etc., can be traced back to a revelation in Christ. Christ is a mediator of revelation. "I (i.e. Christ), however, came forth from the first, who was sent, in order that I might reveal to you that which is from the beginning" (Sophia J. Chr. 125.10). "Now I have come in order to lead them away from their blindness, that I may make known to everyone the God who is above the All" (ibid., 126.1).

b. Knowledge, γνῶσις

The Father refrains from giving full knowledge to the aeons immediately in order to prevent them from extolling themselves with the opinion that they have this from themselves. Christ teaches the aeons the nature of the couples who came forth from the Father. He bestows on them the knowledge (ἐπίγνωσις) of the Father, i.e. the insight that the Father transcends every knowledge (Irenaeus, Adv. Haer. I.2.5, Sagnard, p. 258). "This one (the Son) was given to them (the aeons) as an enjoyment and as a food and as an enhancement of enlightenment, which is the friendship of him and the knowledge of him and the intercourse of him with them" (4th Treatise 65.18).

In addition to the intervention of the Son, the aeons also receive knowledge of the Father through the Spirit. "For they know the exalted Father" (4th Treatise 71.35). "The Spirit which blows into the All (i.e. the aeons), gives them their thoughts, in order that they may seek for the Unknowable One, like these are permeated by incense" (4th Treatise 72.2). "The aeons, however, became worthy of knowing this One through His Spirit — for He is One whose name cannot be spoken, and He is unknowable — through His Spirit which is the track (ἴχνος) of the inquity after Him. He gives Him to them in order that they may think and speak concerning Him" (4th Treatise 73.1). Thus the aeons come to know the Father through the Son, Christ, as well as through the Holy Ghost. This is not a controversy, since the Holy Ghost is the female partner of Christ (Irenaeus, Adv. Haer. I.4.1; Sagnard, p. 164). According to the *"loi communautaire"* they are one (Sagnard, p. 241).

The only-begotten, eternal Son is a revelation of God to the aeons.

The Christ, who had been formed by the aeons as a fruit of their harmony, has the same function for the lower world. "The Son proceeded from the All (the aeons)... He granted the completion of him who was in want...this one who is justly called Saviour and Redeemer... This one is the knowledge of the Father whom he wished to be known... For the aeons not only produce the Father's form of appearance..., but they produced also their own form of appearance and their form" (4th Treatise 87.1-21). A description follows of how "those to the right" accept Christ and "those to the left" reject him. Christ, who is connected with the terrestrial Jesus, is the revelation in which the Pleroma assumes form. The aeons are the totality of the Father's properties. In Christ the entire knowledge of God has been deposited. "Those to the right" "welcomed his revelation and honoured him" (4th Treatise 89.16).

Gnosis is the right knowledge of God conferred upon men by the Saviour, the fruit of the Pleroma. The opening lines of the Gospel of Truth run: "The Gospel of Truth is a joy for those who have received grace from the Father of Truth, in order that they may know Him through the power of the Logos, who came forth from the Pleroma; this one (the Logos) is the thought and the mind of the Father (and) who is he whom they call 'the Saviour'" (E.V. 16.31 sqq.).

But besides this knowledge of God, reference also occurs to man's true knowledge of himself. For example, man is acquainted with his own situation: "He who thus possesses the 'Gnosis', comes to know, whence he is come and where he is going" (E.V. 22.13 sqq.). From the parallellism with "to love", it is clear that no purely intellectual knowledge is concerned here: "He (the Father) desires that they should know Him and that they (the aeons) should love Him" (E.V. 19.13). The "Gnostics" possess true knowledge: "It is you who are this perfect day, and it is in you that this light which does not extinguish dwells. Speak of the truth with those who seek it, and of the Gnosis with those who, in their error, have committed sins, you, the children of the understanding of the heart" (E.V. 32.32 sqq.). The Gnosis bestows the complete salvation: "When you do not receive the Kingdom of Heaven through knowledge (γνῶσις), you shall not be able to find it" (Epistle of James, 8.26). The knowledge liberates: "He who has the knowledge of the truth is free. The free man, however, does not sin, for 'he who does sin, is a slave of sin'" (Gospel of

Philip 125.15). In respect of ethics this attitude can lead to libertinism, as well as ascetism.

The Gnostic has a missionary task: "He who has become free through knowledge is a servant on account of the love towards those who were not yet able to receive the freedom of knowledge" (Gospel of Philip 125.26). "Freedom" is to be taken here in the sense of liberation from the rule of the archons and from the constraint of the Heimarmene. The eating of the fruit of the Tree of Knowledge is often considered to be profitable in Gnosticism: "On the authority of the height and the revelation, Epinoia (a power from the light, given to man by God as a helper, a higher celestial Eve) taught him the knowledge through the Tree in the form of an eagle. She taught him the knowledge to eat in order that he might sonsider his completion, for both of them had the stain of ignorance" (A.J. 60.17 sqq.).

c. Formation, μόρφωσις

Why is there need of a Saviour when man has a spark of the Spirit as the principle of salvation within himself? The Spirit is in a position of imprisonment or slavery because it has been bound to matter and has been subjected to the archons. The pneuma is present latently, but it does not work, for it must first be awakened from sleep. Such is the work of the Saviour for which the term μόρφωσις is used. He excercises this on the fallen Sophia as a prototype of man who is bound to matter. The Saviour descends unto Sophia, moulds her for the reception of Gnosis, and heals her from her passions. These he loosens from her and creates matter out of them (Irenaeus, Adv. Haer. I.4.5; Sagnard, p. 167). On account of the passions the pneuma is unable to come to full development. It cannot function until it has been relieved from them. This is enacted through the "formation". The same is true of the spiritual seed in man which has been put in him without the Demiurge knowing it. All through these circumstances it is still shapeless, and thus it is to be "completed" and brought to a full functioning. *"Perfectio"* is a term equivalent to *"formatio"* (Sagnard, p. 403).

d. Completion, τελεῖν, *djôk ebol*

Cf. III, 5, b. The verb τελεῖν is opposed to the situation of short-

coming. The deficiency is filled up, and thus the soul is brought to its completion. It is said of the souls which are under the power of the archons, "They are cast in fetters and they are led around until they are saved from the incapacity for knowledge, receive understanding and thus are completed and saved" (A.J. 69.9). The completion exists in the communication of "Gnosis". The pneumatic element has been sown in man by Sophia. For she herself originated from the Plemora, and thus she partook in the Spirit. Man, however, sighed under the reign of blind archons, and the pneumatic spark from the world of light was of no use. At this point Christ came to redeem this spark and to bring it to full development. "All who enter the world have been sent into it by this (redeemer) as a drop out of the Light. And the fetter of his incapacity for knowledge binds him according to the will of Sophia, in order that this cause may become manifest for the entire world in the poorness on account of his (i.e. Jaldabaoth's, the world-creator's) pride, his blindness and his ignorance... I (i.e. Christ), however, came out of the uppermost places according to the wish of the great Light. I untied this creation, I broke the cause of the rapacious grave. I raised him, in order that he might bear fruit abundantly through me, viz. that drop which was emitted by Sophia; and in order that it (the drop) might be completed and should no longer be in want, but in order that it might be impregnated by me — I am the great Redeemer —, in order that his glory should become manifest, and that Sophia might be acquitted from this deficiency, and that her children should no more be defective, but come to honour and distinction, should ascend to their Father, and should know the way of the logoi of light" (Sophia J. Chr. 103.10-105.14). Without the arrival of the Saviour, the Spirit would have remained asleep in man. It is not until the communication with Christ that the pneuma becomes active and man sees his way of redemption. Thus the completion is the bringing to full display of man's pneumatic disposition. The Gnostic is "formed" by the Gnosis, and thus he is completed (Sagnard, p. 402). The consummation (συντέλεια) will take place when every pneumatic particle wil be formed and accomplished through the Gnosis (Irenaeus, Adv. Haer. I.6.1; Sagnard, p. 186).

The Holy Ghost also excersises this influence on the fallen Sophia. "The Spirit descended for her in order to raise the being which is

similar to him (i.e. the pneumatic element), after the example of the completion, in order to raise him from the incapacity for knowledge and the evil of the grave. And thus He (the Spirit) kept on working for a time on behalf of the seed (σπέρμα, the pneumatic seed), in order that, when the Spirit of the holy aeons comes, he might put them outside deficiency in the establishment of the aeon, in order that it might become holy completion and that there should be no deficiency to it any longer" (A.J. 63.18-64.13). The deficiency consists of ignorance. It is completed to full knowledge of the Father. The ultimate aim of this development is the τέλειος ἄνθρωπος. The Gnostics call themselves τελείους, the seed of the election (Irenaeus, Adv. Haer. I.6.4; Sagnard, p. 460).

A term which is very near to τελεῖν is πληροῦν. The Gnostic is a filled vessel that does not empty itself, but which is filled completely: "But with him who is without deficiency, no seal (metaphor of a sealed vessel) is detached in any respect, and nothing is allowed to flow away out of it. But that which he lacks, the Father uses to fill it completely" (E.V. 36.30 sqq.).

In the apocryphal Epistle of James there is a long passage containing a play upon the words "being filled" and "lessening", which is not always equally clear: "Verily I say to you, nobody will ever enter the Kingdom of Heaven, when I command him [31]), but because you have been filled" (Ep. Jac. 2.29). "Become filled and leave no place in you empty" (ibid. 3.35). At the end it becomes clear to what all of this refers: "Therefore become filled with the Spirit, but diminish in the Logos, for the Logos is the soul, and moreover it is a soul" (ibid. 4.19). Thus man has to decrease in respect of his psychic substance and has to increase in the pneumatic. The completion exists in growing knowledge of the truth. "Those who are out of the truth will be accomplished when the entire truth becomes manifest... When it becomes manifest and is known, it is praised, in so far it is mightier than ignorance and error... The knowledge is freedom... When we know the truth, we shall find the fruits of the truth within us. If we unite ourselves with it, it will receive our fulness (πλήρωμα)" (Gospel of Philip 132.1 sqq.). The way of salvation springs from the Pleroma and ends in it.

31) Gnosticism is anti-nomistic.

e. Salvation and Redemption (σωτηρία, ἀπολύτρωσις)

These terms are characteristic of Biblical preaching. In the New Testament they refer to the liberation from the power of sin. The Christian is freed from servitude of unrighteousness, just as Israël was delivered from Egypt. Redemption affords freedom in the Kingdom of God.

Very few of these thoughts are found, however, in the Gnostic systems. There salvation is the acquisition of Gnosis. Man is delivered from the slavery of ignorance, and he is loosened from the ties which bind him to the material world.

Sometimes, it is true, mention is made of a deliverance from captivity and the granting of freedom. It is said of Jesus Christ, the Saviour, "He is the escape from captivity and the gift of freedom. The captivity of those who were slaves of ignorance, was a king on its places. The knowledge of truth, however, is the freedom which was before ignorance came into being, they being kings unto all eternity, without beginning or end, which is something good. And it is salvation from works and an escape from the nature of slavery" (4th Treatise 117.23). All this is a circumscription of the Coptic *sôte* = Greek ἀπολύτρωσις. Evil is captivity in ignorance, but freedom is the possession of Gnosis. Even he who tries to obtain redemption in a nomistic way by the accomplishment of good works is still a slave.

"Salvation", Coptic *oudjaï,* is the equivalent of σωτηρία. In the opening lines of the Gospel of Truth we read, "The Logos has come forth from the Pleroma, who is imminent in the thought and in the mind of the Father (and) who is he whom they call, 'The Saviour' (σωτήρ), as it is the name of the work which he has to accomplish for the salvation of those who were ignorant of the Father" (E.V. 16.31). Redemption is the bestowing of knowledge of the Father by the Son who comes forth from the Pleroma on those who did not know the Father. Salvation is the replenishment of the lack of knowledge: "Therefore t r u s t(?) came. It abolished separation, and it brought the warm fulness of love lest coldness should originate anew, but it is the unity of perfect thinking. This is the word of the good message of the fulness for them who wait for the salvation which comes from above" (E.V. 34.28). Salvation is reception of the pneuma through which the pneumatic element in man is brought to full development.

"Those on whom the Spirit of Life descends, after having united themselves with the power, will be saved and perfected, and they will become worthy of ascending unto these great lights, for they will become worthy to clean themselves of all evil with them" (A.J. 65.3). Salvation here has also an "eschatological" trait, viz. the the ascension into the highest sphere, the return into the Pleroma of the Father. Man receives a preliminary salvation on earth as a preparation of the conclusive one in the Pleroma (Sagnard, p. 405).

Perfect redemption (τελείαν ἀπολύτρωσιν) is the knowledge (ἐπίγνωσιν) itself of the ineffable Greatness (Irenaeus, Adv. Haer. I.21; Sagnard, p. 420). The Gnosis is the redemption of the inner man (ἀπολύτρωσιν τοῦ ἔνδον ἀνθρώπου). This redemption is pneumatic. The inner pneumatic man is set free through the Gnosis, the inner man being enveloped by the psychic man and the latter in turn being circumvested by a material body. In the completion of the salvation process he will undress himself from his envelopes, and the pneumatic man alone will enter the Pleroma (Sagnard, loc. cit.).

The Baptism of the visible Jesus in the Jordan River for the forgiveness of sins is the redemption by the Spirit which descended upon him for the "completion" (Irenaeus, Adv. Haer. I.21; Sagnard, p. 421). The celestial Christ descends on the terrestrial Jesus: "After this one (the Son) had obtained the first redemption from the Logos who descended upon him, also the entire remnant, those who received him for themselves, received redemption from him" (4th Treatise 125.5). Jesus as the "Saved-Saviour" is a prototype of the Gnostic. He is saved through the pneuma descending upon him. The incarnation, the union of the divine pneuma and terrestrial man, is the basis of redemption.

The reconciliation of the guilty man through Christ's death upon the cross does not play any role in salvation. The cross is made equal to the limit (Horos) which refrains Sophia from ascending to the Father. Horos-Cross separates and purifies. It consumes the material part like the fire consumes straw, but it saves and gathers the purified grain (Irenaeus, Adv. Haer. I.2.4; Sagnard, p. 154). The cross is interpreted completely in a Gnostic way. It purges the pneumatic substance of its material part. The Gospel of Truth speaks in this way of the crucifixion of Christ, "He was nailed to a (cross of) wood (and) He attached the deed of disposition of the Father to the cross... He abased himself even unto death though he has been clothed with eternal

life. Having divested himself of these perishable rags, He clothed himself in incorruptibility... Having penetrated into terror's empty places (the material world), He passed those who were stripped of the incapacity for knowledge, in which He became both Gnosis and perfection" (E.V. 20.25 sqq.). Christ brings incorruptibility through his death and resurrection. He penetrates the visible world as far as possible in order to reveal the Gnosis.

The essence of redemption in Gnosticism is the develop[illegible]he spiritual kernel and the reception of knowledge. The Savio[illegible]ssist, but the pneumatic is φύσει σῳζόμενος Christian thoughts salvation and redemption are bent in the direction of these Gnostic ideas. In fact there is but one salvation, viz. awakening unto knowledge.

7. *Incarnation*

The Epistle to Rheginos, despite the fact that it is clearly a Gnostic writing, stresses rather strongly the Incarnation: "How did the Lord make use of things when He was in the flesh (σάρξ)?" (44.13). This rhetorical question is answered, "But the Son of God, Rheginos, was also Son of Man; He encompassed them both, because he possessed humanity and divinity in order to vanquish death on the one hand, since he was the Son of God, but also in order that on the other hand through the Son of Man the restoration into the Pleroma would take place" (44.21 sqq.). As Son of Man, Christ assumes a human form in order to recollect man into the Pleroma. Christ descends on earth, assumes flesh, ascends step by step on the staircase of spiritualizing, and returns to God. This is the way the Gnostic must go (Leisegang, pp. 33, 34).

From the data of Irenaeus it is evident that the Gnostics had a docetic conception of the body of Christ. He has clothed himself with a body of psychic nature, arranged in an ineffable way, in order to become visible and tangible. He did not assume matter since the material cannot be saved (δεκτικὴν σωτηρίας; Irenaeus, Adv. Haer. I. 6.1). The Demiurge brings forth the psychic Christ. He passed through Mary like water through a tube; therefore, he did not assume real flesh. On him the celestial Saviour descended in Baptism, but this one was unable to suffer. When Jesus went to Pontius Pilate, the pneuma of Christ was taken from him (Irenaeus, Adv. Haer. I.7.2; Sagnard, p. 188). The

Gospel of Truth also knows this docetic conception: "For He came in the appearance of flesh (σάρξ) " (31.4). There is also a passage in the Epistle of James which could be interpreted in a docetic way, notwithstanding the objections of W. C. van Unnik [32]): "Woe to those who have seen the Son of Man (the visible and terrestrial Jesus). Blessed shall they be who have not seen the man and have not had contact with him and ve not spoken with him and have not heard anything from him" (3. sqq.) [33]). Because the Gnostic considers only the pneuma to be of itive value, he disdains matter, and Christ is not allowed to have a shy body.

8. Οἰκονομία

In the New Testament this is a term for the design of God, for His order of salvation. In Ephesians 1 : 10 we find mention of "the purpose of His design so to order it in the fulness of the ages that all things in heaven and earth alike should be gathered up in Christ". Ephesians 3 : 9 mentions the new order of the divine secret. It is God's design to save the world through Christ. In later tradition the term, which is used among other authors, appears also in Ignatius; and it occurs in Gnosticism with the meaning of the performance of the plan of salvation [34]).

It is striking that the term "economy" is to be found very often in the Fourth Treatise of the Codex Jung, and that it is ascribed among others to the Logos. The salvation "economy" is the work of the Logos, as the active side of the divine Being which is turned to the outside. It belongs to the "economy" of the Logos that he creates the three races of men, withholding salvation from them, first of all, in order that they may ask for it, and afterwards bringing their salvation (4th Treatise 99.19 sqq.).

Even the doom is encompassed in God's planning, since the reprobated ones also are useful for the future design (οἰκονομία) (4th Treatise 89.36; 118.11). The Logos acts through his representatives in order to accomplish his world-plan. He does so through his

32) Evangelien aus dem Nilsand, Frankfurt a.M., 1960, p. 98. The author differs from van Unnik in seeing clear Gnostic traits in the apocryphal Epistle of James; cf. op. cit. p. 100.

33) A Gnostic paraphrase on John 20 : 29.

34) G. Kittel, Theol. Wb.z.N.T., Vol. V, p. 155, note 5.

servant, the Demiurge (4th Treatise 103.1). The Demiurge carries out the economy of the world with which he is charged on behalf of the Church (Irenaeus, Adv. Haer. I.7.4; Sagnard, p. 192). He is called "the archon of the economy" (Sagnard, p. 543). The Logos also works through the Soter. "First of all he prepared the punishment of those who were disobedient" (4th Treatise 96.7). "He attained the economy over all who are outside. He gives room to each one who meets him, for the Logos has established him first of all when he created the All" (4th Treatise 96.13). The Saviour is a son of the Logos, and according to the *"loi de filiation"* he is related to him. He is also one of the Logos' forms of appearance. "For he was a beginning, as cause, and a first fruit of those who came into being, in the shape of the Father, this one, who became a cause of the restoration (apokatastasis)" (4th Treatise 96.20). He creates the place of rest in the Pleroma where the pneumatics will arrive (4th Treatise 96.34), and also the place of the Church (4th Treatise 97.1).

The Sophia J.Chr. opens with the setting of the Twelve and seven women meeting with Jesus following his resurrection. Indeed it is a common phenomenon in Gnosticism to produce an apocryphal writing in the form of a discourse with Jesus following his resurrection. In this way room is made for many sayings which the New Testament does not mention during His stay on earth. "When they were uncertain as to the Essence of the All, the design of salvation, (οἰκονομία) the holy providence (πρόνοια), the properties of the powers, and as to everything which the Saviour does with them—the mysteries of the holy plan of salvation—then the Saviour appeared...in the invisible Spirit" (Sophia J. Chr. 78.2). The salvation "economy" contains nearly the entire revelatory activity of Christ.

9. *The Return*

Man, bound to matter, has to free himself from it. He should "turn" himself "towards" the Father and return to his origin. This inversion is the abandonment of ignorance and the acceptance of Gnosis. It is to this act that the Christian term μετάνοια is applied. Also the Neo-Platonic ἐπιστροφή can be compared to it. The nous should "turn" itself "towards" the One. The psyche, however, has to turn itself towards the nous. In this way man is brought back to his origin.

The Fourth Treatise states: "Now the promise possessed the teaching and their return to that which they were from the beginning, that, through which they had the drop, in order that they might come back to it, which is called the redemption" (4th Treatise 117.18). The "drop" is the pneumatic particle in the Gnostic through which he has the possibility of knowledge. Instructed by the Saviour, the pneuma is awakened to knowledge inside man. The conversion is the beginning of a way which ends in the Pleroma, in which the pneuma returns to the pneumatic totality from which it had proceeded. "The perfect man has received knowledge in order that he might return to his oneness, to the place from which he is, in order that he might return to the thinking in gladness of the place from which he is, to the place from which he originates" (4th Treatise 123.6). "The return to them and to the Father with them is the completion of them who believed in them" (ibid. 128.13). He who has returned to the Father has attained his destiny, and he is again a complete man.

In the process of becoming, the end is made equal to the beginning. This is in accord with the cyclic pattern of eschatology, in which that which came forth from the origin returns to it. "Therefore their end will become again like their beginning" (4th Treatise 79.1). This typical Gnostic thought occurs also in the Gospel of Thomas, which marks it as a genuine Gnostic writing: Logion 18, "The disciples said to Jesus, 'Tell us, how our end will be.' Jesus said, 'Did you already detect the beginning, so that you ask for the end? For where the beginning is there the end will be. Blessed is he who will stand in the beginning, and he will know the end, and he will not taste death' ". The Gnostic proceeded from the Father, and he returns to Him. This happens, when he comes to knowledge. "For the Father knows the origin of all of them, as well as their end. For at their end He will seek them among them. But the end is the reception of the Gnosis concerning Him who is hidden. And this latter is the Father from whom came forth the beginning (and) towards whom are to return all those who came forth from Him and who became manifest for the glory and the joy of his Name. But the Name of the Father is the Son" (E.V. 37.34 sqq.). The return of the pneumatic to the Father has been prefigured in that of the aeons. "He (the Father) retained their perfection in Himself (and) accorded it to them (the aeons) as a means

of returning to Him, and as a Gnosis, unique in its perfection" (E.V. 19.3 sqq.).

"They (who are inscribed in the Book of the Living) are received by the Father when they turn anew towards Him. Since the perfection of the All is in the Father, it is necessary for the All to return to Him" (E.V. 21.6 sqq.). Here an automatic process is concerned. What was originally in the Father must return to Him, since it is incomplete without Him. This necessity exists because of predestination. For the pneumatics, return to the Father has been determined beforehand in the Book of the Living.

The return to the Father is also a return to his true Self. Knowledge of God and self-consciousness cohere very closely, and in Gnosticism they practically coincide. Who knows God also knows about himself, from where he comes and whither he goes. "He knows (it) even as a person who, having been intoxicated, became sober, and who, having recovered himself, has reestablished what is his" (E.V. 22.16 sqq.). Coming to himself, the true self-consciousness, is as an awakening from sleep, or from drunkenness. "Hail to the man who will come to himself and has awakened" (E.V. 30.12).

Even the Gospel of Thomas deals with self-consciousness: "But the Kingdom is within you and it is outside you [35]). When you shall know yourselves, then you shall be known, and you shall know that you are sons of the living Father" (Logion 3). "He who knows everything except himself, misses everything" (Logion 67). Whoever will find himself, of him the world is not worthy" (Logion 11).

In order to come to himself, a person is to be delivered from the powers of the lower world: "He will be delivered from this element lest he goes astray, but in order that he may recover himself" (Epistle to Rheginos 49.33). Similarly, if the psyche turns itself to the nous, it returns to itself in the thought of the Neo-Platonist Plotinus.

At the final redemption the pneumatic is united with his angel, his true self, in the "Bridal-Chamber" or Pleroma. Thus he returns to the place where he is at home. When the sacrament is served, the dying person has to say according to the doctrine of Markus, "I am a son of the Father who existed before all being, a son of the pre-existent One. I came in order to see everything, the alien and the

35) The pneuma is a principle within man, and it is a sphere outside him.

own. I reduce my lineage to the pre-existent One. I return to my property from where I came" (Leisegang, p. 348; Irenaeus, Adv. Haer. I.21.5).

10. *The Resurrection*

Awakening to knowledge is the spiritual resurrection, a passing over from death to life. The Gnostic has already risen during his life on earth. He also will rise by entering the eternal aeon. This spiritual resurrection is the subject of the Epistle to Rheginos, which has connections with Pauline thoughts on dying and rising with Christ. It is one of the ways in which the Gnostic experiences his redemption. "But then, as the apostle says, we suffered with Him, and we arose with Him, and we ascended to heaven with Him" (Ep. to Rheg. 45.24). The letter sees a close connection between the Gnostic and Christ: "But when we are made manifest in this world, bearing Him, we are his rays, and we are encompassed by Him until our setting, which is our death in this life" (ibid. 45.29). "We are drawn upward by Him as the rays by the sun without being retained by anything" (ibid. 45.36). The corporeal and psychic part of man is completely absorbed into the pneumatic: "This is our spiritual resurrection which swallows the psychic as well as the fleshly" (ibid. 45.40). "It is the revelation of that which is and the transformation and a passing on to a new existence. For incorruptibility descends on what is perishable" (ibid. 48.34). The pneumatic has already entered new life: "Why do you not consider yourself as already risen? When you have already the resurrection, but continue, as if you were going to die..." (ibid. 49.22).

The attainment of spiritual life is the pneumatic resurrection, and it guarantees the resurrection into eternity: "They who say, 'One will first die and then he will rise', err. If they do not receive the resurrection at first when they are alive, they will receive nothing, when they die. In this way one speaks of Baptism, when it is said, 'The Baptism is great, for when a man receives it, he will live'" (Gospel of Philip, 121.1 sqq.). As to the conception of the resurrection, there is a congruity between the Gospel of Philip and the Epistle to Rheginos. Only he who has risen earlier by coming to the Gnosis will arise at the end of his life into the Pleroma. The Gospel of Philip also sees (as Paul does) a connection between the sacrament of Baptism

and the resurrection [36]). The sacrament is an "image of rebirth" (Gosp. of Ph. 115.12). The spiritual resurrection is realized in the sacrament of Baptism. Markus disparages ecclesiastical Baptism with water as a thing which is only psychic. Being baptised with the Spirit is to be added to it. (Leisegang, p. 345; Irenaeus, Adv. Haer. I.21.3).

11. *The Restoration,* ἀποκατάστασις

The end of the process of salvation is the re-integration of the dissipated parts of pneuma into the Pleroma from whence they proceeded. The prototype is Sophia who fell out of the Pleroma but returned to it, and who united herself with her partner. In the same manner also the pneumatics are united again into a unity (ἕνωσις) with their male angels, and they enter the Pleroma (Sagnard, p. 557). It is the normal restoration in which everything is brought back to the original order.

Man is united with his partner, the Church, both of them being already pre-existent. This procession from and return to the pre-existent situation has been called by Sagnard the law of extension and re-absorption (Sagnard, p. 242). The process of redemption continues, "until all the members of the body of the Church would be in one place, and they would receive the restoration, while they revealed themselves in the healthy body, viz. the restoration into the Pleroma" (4th Treatise 123.17 sqq.). The way of return into the Pleroma is the Son: "...the final restoration, however, after the All has made itself manifest in the Son who is the redemption, who is the way to the unintelligible Father, and who is the return to this One who existed at first" (4th Treatise 123.27 sqq.). In the same way the Epistle to Rheginos speaks of the meaning of Christ. Jesus is Son of God, and he vanquishes death. He is also Son of Man, "in order that through the Son of Man the restoration into the Pleroma might take place, because he was at first from above, a seed of truth, when this system had not yet come into existence" (Ep. to Rheg. 44.31 sqq.). The way of Christ is the way of the Gnostic. He is pre-existent in the Pleroma as a pneumatic seed, and he must return to it as a restoration of the original situation.

According to the Ophites Spirit, Soul and Matter are to be disen-

36) The Gospel of Philip deals circumstantially with the sacraments. Cf. Eric Segelberg. The Coptic-Gnostic Gospel according to Philip and its Sacramental System, NVMEN VII, pp. 189-200.

tangled. The pneuma is to be delivered from captivity in this created world. From the spiritual world a dew of light has been loosened, and it came down into chaotic matter [37]). Through this a vacuum originates on high, and disturbance arises here on earth. The vacuum has to be filled up and the commotion has to be pacified. The spirit is to be delivered from matter (Leisegang, p. 184).

The apokatastasis is also depicted in the figure of entering the Bridal-Chamber. "It is fitting that the Bridal-Chamber and the image through the image enter the truth which is the restoration" (Gospel of Philip 115.16). Following Schenke's explanation, the Gnostic is the image of his angel. The sacrament of the Bridal-Chamber is an image of the celestial wedding hall. By means of this sacrament, the Gnostic is one day permitted to enter the Pleroma. Among the Marcosians the act of engendering was perhaps dramatized as a cultic act. They called this the pneumatic wedding (Irenaeus, Adv. Haer. I.21.3; Leisegang, p. 346). As to the Valentinians, Schenke thinks of the holy kiss which the initiate received from the mystagogue [38]). In the Gospel of Philip the sacrament of the Bridal-Chamber is the most important one (Gosp. of Ph. 117.22). It is above Baptism and Unction. It is an initiation into pneumatic life, and it is necessary in order to unite one afterwards with his angel in the celestial Bridal-Chamber. "If somebody becomes a child of the Bridal-Chamber (νυμφών), he will receive the light. If somebody does not receive it while he is at these places (i.e. in this world), he will also not receive it at the other place (i.e. in the world to come)" (Gospel of Philip 134.4). "He has already received the truth in the images (the sacraments) and the world has become an aeon (in temporal life he already stands in eternity). For the aeon is for him like a perfection, and it is like this: It (the aeon) has been revealed to him alone, not being hidden in darkness and in night, but it is hidden in a perfect day and in a holy light" (ibid. 120.17).

The pneumatics are the female elements which have proceeded from Sophia. They are stripped of their souls, enter the Pleroma, and there they are married to the angels who surround the Saviour. They do so following Sophia who receives the Saviour as νυμφίος (Irenaeus,

37) The doctrine of the σπινθήρ, the spark of light, the drop, the sperm.
38) Theol. Literaturzeitung, 1959, No. 1, Column 5. See also R. McL. Wilson, The Gospel of Philip, 1962, p. 129.

Adv. Haer. I.7.1; Sagnard, pp. 193, 413). The pneumatic is delivered from the evil world spirits: "And nobody will be able to escape these (unclean spirits), when they grasp him, if he does not receive a male and a female power which are the bridegroom and the bride. One receives, however, from the Bridal-Chamber which has been formed as an image (the sacrament)" (Gospel of Philip 113.8). "It is so when the image and the angel form together a couple" (ibid. 113.23). "Who leaves the world-they are unable to keep him in their grasp" (ibid. 113.27). "It is clear that he is exalted above desire" (113.29). The authentic Gnostic source here agrees with Irenaeus. The consummation is that the pneumatic unites himself with his angel in the Pleroma. He is the terrestrial copy of his celestial model. Now man has been re-united with his true Self, and he encompasses the male and the female. He is bridegroom and bride at the same time.

When the female pneumatic seed enters the Pleroma, it becomes the aeon Anthropos (Ex. ex Theod. 68; 79; Sagnard, p. 555). It is consumed in one single male being; the difference between the two sexes has been annulled. The perfect is male-female. The Father of the All unites the two sexes within himself. Already in ancient religions, such as the Egyptian, the primordial god is androgynous. He is father and mother at the same time, producing everything out of himself without female cooperation. According to Gnostic conceptions the difference between man and woman is to be annulled in the consummation. Even in the opinion of the Neo-Platonists (Plotinus) plurality is a lower level of being, and it is necessary that the All returns to the One. Jewish circles knew an androgynous Adam [39]). According to the Gnostics the creation of a woman is a deterioration in a double respect. It is a division into two sexes of the former unity of man, and it gives rise to the sexual instinct. In the consummation man is to be delivered from both of them. The creation of Eve was a disaster. "Once Eve was in Adam. There was no death. After she had separated herself from him death came into being. When he encompasses her anew and takes her towards himself, then there will not rise any death" (Gospel of Philip 116.22). "If the woman had not separated herself from the man, she should not have died together with the man. His separation

39) A. F. J. Klijn, Journal of Biblical Literature, Vol. LXXXI, Part III, 1962, p. 275.

has become a beginning of death. Therefore Christ came in order to readjust the separation which arose from the beginning, in order to unite them together, to give their lives back to those who had been filled with separation, and in order to unite them" (ibid. 118.9). The unification of man and woman takes place in the sacrament of the Bridal-Chamber: "But the woman unites herself with her husband in the Bridal-Chamber. Those, however, who have united in the Bridal-Chamber will be separated no more. Therefore Eve separated herself from Adam, because she had not united herself with him in the Bridal-Chamber" (ibid. 118.17).

The Gospel of Thomas also mentions repeatedly the annulment of the split in humanity as an aspect of the consummation: Logion 7, "'These children who are suckled are similar to those who enter the Kingdom'. They said to Him, 'Shall we therefore enter the Kingdom as children?' Jesus said to them, 'When you make the two one, and when you make the inside like the outside, and the outside like the inside, and that which is above like that which is underneath, and when you will make the male and the female into a single one, in order that the male be not male and the female not female, when you make eyes instead of an eye, and a hand instead of a hand, and a foot instead of a foot, and an image instead of an image, then you shall enter the Kingdom'". A little child does not yet know the difference of the sexes and sexual passion has not yet arisen in him. Man has to return to this stage in order to attain perfection. The final lines are rather obscure. At the background is possibly Deuteronomy 19 : 21, "An eye for an eye", and Mark 9 : 43, the cutting off of the hand. Perhaps the intention is to say that man has to change his material members for pneumatic ones. As a matter of course, the attractive power between a male body and a female one will not play a role in the Kingdom of God. The Gospel of Thomas polemizes time and again against "twoness": Logion 11, "When you were one you became two. But when you become two, what will you do?" This may refer to the origin of the two sexes. Logion 106, "When you make the two one, you shall become sons of man". Very clearly the annulment of the difference between the sexes is spoken of in the last logion (114), "Simon Peter said to Him, 'Let Mary go away from us, for women are not worthy of life'. Jesus said, 'See I shall lead her, so that I make her male, in order that she also may become a living spirit

similar to you, men. For every woman who becomes a man, will enter the Kingdom of Heaven'". This logion gives the impression that a woman can only partake in the pneuma when she becomes a man, that is, when every sexual separation and every possibility of desire has been annulled. Even the Naäsenes value asexuality positively. They found support for this in the apocryphal Gospel of the Egyptians. What has been transmitted of this by Clement agrees with the Gospel of Thomas: "When you tread with your feet on the garment of shame, the body [40]), and when the two become one, the male together with the female, then there will be nor male nor female" [41]).

This annihilation of the difference between man and woman is one of the characteristics of the consummation (apokatastasis). Every distinction is abolished. Instead of partition, there appears unity [42]). Man returns to his origin. His spirit unites itself with the pneumatic Pleroma of the Father. He is back again in the place in the Light from which he proceeded. The Pistis Sophia says thereof (Chapter 143), "There is a mystery which is more excellent than these mysteries about which you ask, since it will conduct your soul to the Light of lights, to the places of truth and of goodness, to the place of the Holy of all holies, to the place where there is neither woman nor man, nor are there sexes on that place, but there is an everlasting and indescribable Light".

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40) Cf. Logion 37, "When you strip off your garments and you are not ashamed, and you take your clothes, and you put them under your feet, like the little children, and you tread upon them, then you shall see the Son of the Living, and you shall have no fear".

41) Clem. Alex. Strom. III b, 45.9, 63-66.13, 92. Exc. ex Theod. 6,7.-2 Clem. ad Cor. 12, 2; after Leisegang, p. 135.

42) Cf. the putting an end to the μερισμός in Neo-Platonism.